

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

MOONSHASTAL AFFAIRS:	
Disendowment.—Judicial and Administrative Agency	25
The Free Episcopalian Churches	25
Ecclesiastical Notes	26
How the Irish State-Church Clergy Take it	27
The Irish Church Question	28
Archdeacon Stepford on Disestablishment	28
The St. Alban's Ritual	28
Decision	28
Responsibilities of Trustees and a Vice-Chancellor on Dissent	29
Religious and Denominational News	30
CORRESPONDENCE:	
Mill-hill School	31
South London and its Clergy	31
Renewed Motion for the Abolition of Capital Punishment	32
Alexandra Orphanage for Infants	32
Foreign and Colonial	32
The Missionary Difficulty in China	34
The Charity "Screw" in Llangollen	34
Overend, Gurney, and Co.	34
Election Intelligence	35
Postscript	35
LEADING ARTICLES:	
Summary	36
Plutocracy	36
How to Rival the Beer-shops	37
Putting the Best Face on It	37
Lessons of Self-help from Lambeth	38
Crimes and Casualties	39
Literature	41

Ecclesiastical Affairs.

DISENDOWMENT.—JUDICIAL AND ADMINISTRATIVE AGENCY.

In giving effect to the principle of disendowment, details requiring the nicest discrimination for equitable adjustment, will of necessity present themselves, and a public authority responsible for seeing them practically settled, will have to be instituted. Nobody, we imagine, desires to inflict upon that portion of the Irish nation which is doomed to undergo the process of ecclesiastical disendowment, a greater amount of pain than is inseparable from the operation itself. Rough-and-ready expedients, such as might be prescribed by distinct Parliamentary enactment, could hardly be applied to rights of property extremely various in kind, indefinitely, but often largely, modified by the particular circumstances under which they may have been acquired or held, and scattered over the entire area of the country, without occasioning many cases of serious hardship, and, perhaps, of gross injustice. The policy to be enforced is one in which, above most others, the carrying out of general rules needs to be governed by judicial discretion. What would be right in the main, might be wrong in particular instances. That which as a whole the conscience of the nation would pronounce equitable, might nevertheless bear inequitably upon such and such persons, parties, or interests. Now, it is clearly undesirable that the work which must be done, should be done so rudely as to cause more incidental suffering than is absolutely unavoidable. *De minimis non curat lex*, is all very well as an apology for the shortcomings of the best remedial agency within reach, but it will not serve as an excuse for negligence. What we want in the process of disendowing is a living interpreter and executor of the law in its bearing upon individual cases—an arbiter skilled in disentangling national from private rights where they are all but hopelessly complicated—an administrator authorised to act wherever action is called for.

Might not the measure which disestablishes and disendows the Irish Church, institute a court, analogous to the Encumbered Estates Court, upon which should devolve the charge of determining what portion of the estate at present in the use of that Church fairly belongs to the nation, and what part of it, according to the general provisions of the Act, is to be dealt with as private property? We take it for

granted that Parliament will lay down the criteria for distinguishing in principle between the one and the other. But some standing accessible public authority will be needed to decide in concrete cases, especially in those involving mixed interests, how and to what extent such criteria are to be applied. For instance, let us suppose an original endowment clearly national in its origin, and subsequently largely increased in value by private beneficence. The court, acting as a court of equity, would determine what proportion of the endowment should be allotted to the public, and what to the Protestant Episcopalian community. It would then, as a court of administration, take steps to realise the estate, and distribute to each party its share of the proceeds. Countless questions, of which the foregoing may be regarded as in some sort typical, will arise out of the actual process of disendowment, which can only be satisfactorily disposed of by judicial investigation and decision, and it would seem, on a thorough consideration of the whole work to be accomplished, both wise and convenient to institute a tribunal *ad hoc*. The Encumbered Estates Court furnishes a valuable precedent.

But, as we have already intimated, the proposed court would be something more than a court of equity. It should be vested with due authority to act in the capacity of the agent-general of the nation for giving effect to the disendowment policy. As such, it might be constituted at once the owner in fee of the whole estate, as it now stands, to be administered in conformity with the conditions declared by Parliamentary enactment. It would, of course, reserve for individuals, for corporate bodies, and for the Reformed Episcopalian community in Ireland, whatever the Legislature had authorised the reservation of for each respectively, and, subject to such reserves, it would be seized of the entire estate in behalf of the Irish nation, would receive its revenues, would satisfy compensatory claims, would capitalise income, would give titles with the fixed property it made over to private ownership, and would discharge all those functions as representative of the public, which are usually comprehended by the phrase "administrative agency." Thus, while the principles and main conditions associated with the transference of the property from one set of uses to another, would be laid down by the highest political authority of the realm, the actual process of transference would pass into the hands of a non-political and judicial body, the Government would be no further mixed up with it, and the realisation of the expressed will of Parliament would be clear from even a semblance of political and partisan influence. No plan, we think, would operate so immediately or so powerfully towards closing open sources of religious discord, or preventing the growth of local animosities.

When the whole work of the court is done, there will remain to the credit of the Irish people, in some tangible shape or another, the bulk of the revenue-yielding property of the Irish Church. The life interests, be it borne in mind, will not, or at any rate ought not, if Parliament shall faithfully express the mind of the constituencies, impair the substantial worth of those revenues, but only defer the full realisation of it. When the endowments of comparatively modern and private origin have been

deducted, the rent-charges, land estates, and glebes, may safely be reckoned at their capitalised value as equivalent to a sum of several millions sterling. The only remaining question of importance is, "What is to be done with it?" That it shall be restricted exclusively to Irish purposes all parties are agreed—but to what purposes is still an open question. It would undoubtedly be an additional satisfaction to the public if Mr. Gladstone should find himself able to include in his forthcoming measure, or to place alongside of it, a scheme for the appropriation of the surplus funds, generally acceptable to the Irish people. We think it most probable, however, that he will prefer to settle one thing at a time, and not raise up more difficulties than he is prepared to grapple with at once. The Bill for disestablishing and disendowing the Irish Church will have religious equality in Ireland for its ultimate aim, and it cannot be seriously contended that, with a view to reach this result, it is indispensable to determine beforehand what shall be the secular uses to which the money accruing from the process shall be applied. It will be necessary, indeed, to guard against the possibility of its being devoted to ecclesiastical or quasi-ecclesiastical ends, whereby a "levelling-up" policy might be surreptitiously introduced, but beyond this negative declaration of the will of Parliament, no immediate decision is called for by the nature of the case. The money may well remain in the custody of the court we have described, in trust for such uses as Parliament may hereafter designate. There cannot be the slightest fear that the Legislature will consent to its being jobbed away.

We have said nothing about Maynooth or the *Regium Donum*, because we assume that the same conditions allowed to, or exacted from, the Church of England in Ireland, will, *ceteris paribus*, be allowed and exacted in the case of the other publicly-endowed bodies. Equity will put all three upon the same footing.

In this and some preceding articles we have indicated what we think might be, and what we hope may prove to be, the leading features of the anticipated Government measure. Reviewing the work to be done, and the means available for doing it, we can discover no ground for pronouncing Mr. Gladstone's policy impracticable. The measure required to give it effect should be framed with the utmost possible care, and its provisions should be enforced in a considerate and equitable spirit, but of those politicians or ecclesiastics who say that the thing cannot be done, "the will" must be "father of the thought." We are not in Mr. Gladstone's councils—we never have been—but we venture pretty confidently to predict that he will show himself as competent a statesman in working out the details of his Bill, as he did a patriot in laying down its principles.

THE FREE EPISCOPALIAN CHURCHES.

We are indebted to a clergyman of the Irish Church—the Rev. W. Sherlock, curate of Bray—for one of the most useful publications to which the Irish Church controversy has given rise. In a pamphlet of somewhat more than a hundred pages (published by Longmans), Mr. Sherlock has given the text of the Constitutions of the Episcopalian Churches in the United States, in Canada, and in New Zealand. He has prefaced these documents by an able critical

introduction, which points out their distinguishing features, and suggests what may be, and what may not be, suitable for the adoption of the disestablished Episcopalian community in Ireland. Mr. Sherlock, like a wise man, believes in discussion and consideration before his Church is placed in the inevitable position of a Free Church. He thinks that the friends of that Church "should not allow all their energies to be absorbed in the political struggle, but should be prepared, as the Church in Canada was prepared, with an organisation ready to meet the financial difficulty whenever it presents itself." He therefore shows what has already been done in the way of self-government, self-organisation and self-support. In doing this he has performed a service to statesmen as well as to ecclesiastics, and we greatly mistake if the information which he has placed in a compact form before the public will not serve, in a considerable degree, to facilitate the progress both of disestablishment and of reconstruction.

It is not our purpose to sketch, with any approach to minuteness, the Constitutions of the several Churches which are referred to by Mr. Sherlock. We apprehend, indeed, that excepting as Christians who must have some sympathy with all Christian organisations, and an especial interest in the manner in which the Free Episcopalian Church in Ireland may be constituted, we can have little to say concerning such details. Some facts, however, it may be as well to bring into relief in order to show with what comparative ease a Christian community may adapt itself to new circumstances, and how varied may be the minor characteristics of Churches that possess the same fundamental constitution.

I. The first Free Episcopalian Church, for instance, whose Constitution is given, is that of the United States, where, naturally, we find a close adaptation to, and, at the same time, a wide separation from, the Constitution of the Established Church in England. We are sorry that Mr. Sherlock has not given us a sketch of the history of the formation of this Church, for the point of most immediate importance to Irish Churchmen at the present time is, not what they shall do, but how they are to set about doing anything. We have, however, in the case of Canada, what is wanted in the case of the United States, and no doubt the circumstances of Canada bear a greater similarity to those of the Irish Church than those of any other community. The Episcopalian Church in the United States had to constitute itself without any Parliamentary aid, and did the work with an effectiveness which has few, if any, parallels. They took the constitution and canons of the mother Church in England as their model, and proceeded to make necessary alterations. They decided, for instance, that there should always be three orders in the ministry, "Bishops, Priests, and Deacons," but next that the Church in each diocese should be entitled to a representation of both the clergy and the laity. Mr. Sherlock points out, here, the special characteristic of the American Church, namely, that it begins with the vestries, or, virtually, with the congregations, who are the ultimate sources of power. In fact, the American Church may be described as a sort of Episcopalian Congregationalism—the ecclesiastical, in this instance, following, to some extent, the civil and republican order. This Church has annual Diocesan Conventions, composed of clergy and laity, which elect bishops and assistant bishops, make canons, and govern the internal organisation of the whole diocese. The power of appointing ministers rests with the local vestry, which is elected by the congregation: the bishop simply institutes the clergyman who has been elected. There is, besides, a General Convention, answering, in some respects, to our Provincial Synods, which meets once in three years, and has power to alter the whole constitution, articles, &c., of the Church, and this power has been exercised more than once. The whole works with smoothness and with effect, and, as the history of the Church proves, with great success.

II. The Church in Canada varies in some important respects from that in America. In the first place it was constituted with the aid of two enabling Acts of the Legislature, whether necessary or not it is not now needful to inquire. As it is probable that it may be judged needful to pass similar Acts with respect to the Irish Church, we quote what we think it important to quote—the precedents which are now given. The first is a Provincial Act, sanctioned by the 19 and 20 Vict., cap. 121, and is as follows:—

An Act to enable Members of the United Church of England and Ireland in Canada to meet in Synod.

Proclaimed, May 28th, 1857.

Whereas doubts exist whether the members of the United Church of England and Ireland in this Province have the power of regulating the affairs of their Church, in matters relating to discipline, and necessary to order

and good government, and it is just that such doubts should be removed, in order that they may be permitted to exercise the same rights of self-government that are enjoyed by other religious communities: Therefore, her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:—

I. The bishops, clergy, and laity, members of the United Church of England and Ireland in this province, may meet in their several dioceses, which are now, or may be hereafter constituted in this province, and in such manner and by such proceedings as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein, of whatever order or degree, any rights of the Crown to the contrary notwithstanding, and for the convenient and orderly management of the property, affairs, and interests of the Church in matters relating to and affecting only the said Church, and the officers and members thereof, and not in any manner interfering with the rights, privileges, or interests of other religious communities, or of any person or persons not being a member or members of the said United Church of England and Ireland: provided always, that such constitutions and regulations shall apply only to the diocese or dioceses adopting the same.

II. The bishops, clergy, and laity, members of the United Church of England and Ireland in this province, may meet in general assembly within this province, by such representatives as shall be determined and declared by them in their several dioceses; and in such general assembly frame a constitution and regulations for the general management and good government of the said Church in this province; provided always, that nothing in this Act contained shall authorise the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine, or penalty, upon any person other than his suspension or removal from an office in the said Church, or exclusion from the meetings or proceedings of the diocesan or general Synods; and provided also, that nothing in the said constitutions or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force in this province.

The second is an explanatory Act (22 Vict., cap. 139), and runs thus:—

An Act to explain and amend the Act, intituled 'An Act to enable the Members of the United Church of England and Ireland in Canada, to meet in Synod.'

Assented to August 16th, 1858.

Whereas doubts exist whether in the Act passed in the Session held in the nineteenth and twentieth years of her Majesty's reign, intituled, "An Act to enable the Members of the United Church of England and Ireland in Canada, to meet in Synod," sufficient provision is made for the representation of the laity of the United Church of England and Ireland in the Synods by the said Act authorised to be held, and it is expedient that such doubts should be removed: therefore, her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:—

I. For all the purposes of the aforesaid Act, the laity shall meet by representation; and until it shall be otherwise determined by the Synod in each diocese, one or more delegates (not exceeding three in any case) may be elected at the annual Easter meetings in each parish, mission, or cure, within the diocese, or in cases where there may be more than one congregation in any parish, mission, or cure, then in each such congregation, or at meetings to be specially called for the purpose by each clergyman having a separate cure of souls; and all laymen within such parish, mission, or cure, or belonging to such congregation, of the full age of twenty-one years, who shall declare themselves in writing at such meetings, to be members of the United Church of England and Ireland, and to belong to no other religious denomination, shall have the right of voting at such election. Each delegate shall receive from the chairman of the meeting a certificate of his election, which he shall produce when called upon so to do, at the Synod; and the first meeting of such Synod shall be called by the bishop of the diocese at such time and place as he shall think fit; provided always, that no business shall be transacted by the Synod of any diocese, unless at least one-fourth of the clergy of such diocese shall be present, and at least one-fourth of the congregations within the same be represented by at least one delegate.

II. All proceedings heretofore had in any diocese under the aforesaid Act, which have been conformable to the provisions of this Act, shall be held to be valid, as if the same had taken place after the passing of this Act.

Here, briefly and simply, we have the legislative power for an Episcopalian Church that has been disestablished to become a self-governing Free Church, and any one who may read these brief Acts will see that the "difficulties" in the way of effecting this change exist only in the imagination. By the Constitution of the Canadian Church, the clergymen and churchwardens in every parish are a corporation, while either the Diocesan Synod, or a Church Society, in which all Church property is vested, is also incorporated. Patronage is vested in the Synod, not, as in America, in the Vestry. A recent article by Mr. Hatch in *Macmillan's Magazine*, and the paper read before the Dublin Congress by the Archdeacon of Montreal, show how successfully this Constitution, also, has worked.

III. The last in order of these Churches is that of New Zealand, the constitution of which was drawn up by the present Bishop of Lichfield. Here, the Convocation and the Synods resemble the American Church, but the bishop possesses, what he does not in America, a veto. Here, also, the Synod possesses powers which in America are given to the local vestries. It regulates the salaries of the clergy possessing a rule similar, in this respect, to that of the

Sustentation Committee of the Free Church of Scotland. Nor has the parish in New Zealand the sole right of patronage, which is exercised jointly by the parish and nominators of the Synod, the bishop having a veto over the nomination. Mr. Sherlock weighs the advantages of both forms, and prefers that of New Zealand.

The practical conclusions of Mr. Sherlock from this review are,—that new organisation of the Irish Church should be thoroughly representative, both of lay and of clerical elements; that the Diocesan Synods should be incorporated with power of holding and managing, as in Canada, the property of the Church in the whole diocese; that patronage of livings should be vested in the vestry and the bishop jointly; that bishops should be elected by ballot; that lay delegates should be elected by communicants; and that, as in Canada, present life interests of the clergy should be commuted, and form a capital sum for future endowment. Mr. Sherlock deprecates strongly the lingering of the Establishment. He says,—

Taking the number of clergy at present to be 2,381, the following table gives the natural rate of decrease by death:—

A.D.	Number of Clergy Living.
1868	2,381
1878	1,707
1888	1,440
1898	1,188
1903	954
1908	789
1913	543
1918	372
1923	233
1928	128

But although we can thus estimate the number of deaths in each year, we cannot tell what life interests will fall in, without the details mentioned above to help in the calculation.

The greatest practical conclusion of all we give in the eloquent words of the author:—

The American, Canadian, and New Zealand Churches, in spite of difficulties and errors, have proved that the Church can live and do her work when severed from the State, so long as she continues faithful to her principles and to her Divine Head; and if she forsakes them, no union with the State can preserve her. It is true that time and experience have pointed out defects in their organisation, which those who follow in their steps should mark and avoid; but yet from their history we may learn many a lesson of faith, and gather many an example of zeal and charity and obedience to God. And we believe that the Church in Ireland, when called to undertake the same task they have accomplished, setting forth in her new and untried course, and gathering strength with every step, will pass unscathed through every danger; so realising the truth of the promise—"When thou passeth through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee."

ECCLIASTICAL NOTES.

THE Ritualists had a great meeting yesterday, and it was decided to accept under protest the judgment in the case of *Martin v. Mackonochie*. Ritualistic writers have prepared us for this decision; and a fortnight ago we ventured to say that this— notwithstanding all the violent threats that were indulged in—would be the final result. It requires an extremely little knowledge of human, and less of ecclesiastical nature, not to know that men who are given to loud boasting are not the men whose lives culminate in great deeds. If the Ritualists had been possessed of the spirit of self-sacrifice, they would have left the Church long ago—just as the Evangelicals should have done, on their own principles, after the "Essays and Reviews" judgment. The backbone of the Church is not in either of these parties. We shall probably now see a somewhat quiet settling down; and, excepting in a few isolated cases, Ritualism, as we have known it for the last three or four years, perishing under a forced obedience to law, and the silent but rather contemptuous neglect of the people. If any one of the party wishes now to make a very unexpected sensation, he has only to give up his living and retire—not into the Church of Rome, for that would not create surprise—but into private life.

The decay of this party will not allay the spirit of controversy, and there are signs that, with "danger ahead," various reforms will be proposed for the English Church. Once again, for instance, a Churchman has come forward to propose, as the first measure of reform, "No more Lord Bishops." This is the very conspicuous title of a pamphlet which has reached our hands, and in which the subject is discussed with both freshness and ability. The writer avows himself to be a State-Churchman of an old State-Church family, and he says that an opinion as to the "un-Scriptural and injurious character" of the present usage is growing in the Church, and especially amongst those clergymen who are of "decidedly religious lives and Christian opinions." The writer argues this question from those points of view which were very familiar to the last generation. He thinks that presence in the

House of Lords interferes with the bishop's spiritual duties—that it tends to demoralise him. How far this is true we do not know; but "Lay Church" says, "It is a common saying that the man who gives you the grasp of his whole hand previous to his being *bishopped*, will only show you the tip of his finger afterwards." Then the political influence of the position is objected to, as also the expense which it entails. Another objection is put very well:—

We are commencing a period when under a reformed House of Commons with a Liberal majority of upwards of 100, progress in the direction of civil and religious liberty will be far more rapid than heretofore; and when reforms in every institution will be eagerly proposed, and perhaps here and there hastily accepted. Now, we have only to look at the division lists of the House of Lords during the present century, to show us, that upon almost all such questions, the Bishops, with very few exceptions, have voted against the party of progress, and in favour of the ancient order of things. It is, as it were, the nature of Bishops to do so, and they will of course go on doing it. They will thus be brought into frequent collision with the popular party, which is always in the long run the winning party; and the Church itself will receive the odium which in reality should belong to the prejudices and narrow views of the Bishops, and will thereby suffer more or less in the affections and good will of the nation.

The writer thinks that if the bishops were set free from their present political position many needed Church reforms could be effected, in patronage especially, and that if these be not effected the Establishment must speedily fall. He does not write as though he was very sanguine of any reform whatever—and, if he is more than doubtful about them, we will say, for his comfort—if it be comfort—that we are entirely of his opinion.

Another subject is taken up in the *Church Review*, which writes of the "foul abuse" of Church patronage. Since the putting up of a certain advertisement a fortnight ago, when the bids were few and the price was small, the *Times* has had rather more of these advertisements than usual. We counted nine of them one day last week, and now a Church organ of some influence and weight writes, in terrible language, thus:—

But on no higher ground, is it not something utterly monstrous that such positions should be openly and notoriously as much matters of business bargains of buying and selling as a "snug business in the cigar line," or "a capital opening for an ale and spirit store"? Yet it is not that now and then a benefice gets bought and sold in an underhand way—but what? Look at the columns of certain ecclesiastical newspapers, and you get the answer. Simony, the thing, the real genuine thing, if not the name, is rampant in the Anglican Church in a form so coarse and revolting that we doubt if it would be for an instant tolerated by any well-ordered Dissenting sect, far less by any other branch of the Church Catholic.

And shall we go on to expatiate upon the other foul abuse connected with parochial patronage? We mean the fact that Jews, Turks, infidels, and heretics may and do acquire for money the right of presentation, the only excepted persons being those whose disqualification is that on certain points of the Christian religion they agree with their ancestors, who founded, built, and endowed the greater number of the very prizes they may not help to distribute.

And so the sale goes merrily on, and eight-and-twenty Fathers in God look on with open eyes, and never cry so much as "Shame!" or "Hold!" Here are two thousand immortal souls ("souls" is the very phrase) for whom the Blood of God was shed. Who'll become responsible before his and their Creator and Judge for showing them how they ought to walk and to please God, correcting them when they stray, guiding them in doubt, encouraging them when they faint, feeding them with Sacraments and the Word—who'll undertake the job? There's a nice parsonage, 500*l.* a-year, and a bit of ground big enough to maintain a pony or a cow! Heaven and hell, salvation and damnation, are at stake—who'll buy? All that is required is the money: no questions asked.

If Churchmen will not take the matter up, we can tell them that a Reformed Parliament will sooner or later do so. Men of the world may not care about the utter spiritual debasement of these transactions, but they are sharp enough to see the staring anomaly of the whole affair, and they will come to the conclusion that a body which professes to exist for spiritual and moral ends, but which allows its most honoured trusts to become openly and very extensively subjects for transactions as simply and as coarsely mercantile as those of the Exchange or the market, is an impostor and a sham, and that its money could be spent with much better advantage to the nation in other ways.

Now that "the foe is at the door," Irish Bishops are beginning to think it time to think what they shall do. They have had a meeting, but there appears to have been no unanimity in it excepting in the resolution to memorialise the Crown, with the view of inducing the Government to assemble the two Houses of Convocation. But it is, or ought to be obvious, that before the Government can accede to this request it will ask—What do you propose to do? Do you propose to get up another agitation against our own measures? or do you merely wish to meet in order to frame proposals for carrying our measures into operation? The Irish Convocation, we may add, is a body that has not met for a pretty good many years, and it is as antiquated, and as unsuitable for the discussion of this or any similar ques-

tion, as the Convocation of Canterbury itself. However, it should be matter of congratulation that the Bishops have stirred at all, for there can be no doubt that public opinion and law combined will lead them ultimately in the way that they should go.

Upon this question one English Bishop has, also, at last, made up his mind. The Bishop of Gloucester and Bristol, at a meeting at Clifton, last week, spoke as follows:—

It is clear that the country to which we belong has declared with a decision that we can hardly call in question—we probably, assembled in this room, should have come to another decision; but the country at large—we cannot help it—we view it, it may be, with sadness and regret—has arrived at a certain decision. Can we entirely resist such a decision, and can we hope with success to reverse it? I am afraid every Englishman's heart here present sympathises with me, and would arrive at the same result; no, that may not be. It may not be possible to reverse this apparently strongly predominating judgment.

There are two ways of accepting the inevitable—the proud and the humble. This Bishop, we hope, will be followed by all his brethren in taking the latter way.

The *Guardian* does not at all like the way in which Professor Bonamy Price has spoken of its Church, as having been "created by law." It says that—"If there was a body called 'the Roman Catholic Church,' which the statutes of the Reformation period 'disestablished and disconnected from the State,' its history has yet to be written, the statutes so operating are as yet unknown. The politicians who are now anxiously feeling their way to the experiment of Irish disestablishment would probably give the discoverer of them a handsome reward. If history is not altogether at fault, the Church and nation of England were identical before the Reformation in law and in fact, as in law, though not in fact, they have continued to be identical ever since." The *Guardian* really should read history, and amongst other works we recommend to it Bishop Vowler Short's "History of the Church of England," where our contemporary will find how the present Established Church in England was "created by law," as the Bishop himself intimates. To take any other position, is simply to quibble or to show very great ignorance.

The last but one of Local Taxation Returns of Church-rates has been issued. In another year, and this item will disappear from the national records. We find that in 1867 the rate yielded 232,476*l.*, and that a third of the parishes returned the answer "Nil," or "No rate collected." How old all this seems now! The struggles of a year ago are almost buried out of sight. A few more years, and our sons will be asking us, when they turn up some antiquated newspaper, "What are Church-rates?" and, possibly "What kind of Church was the Episcopalian when it was Established? Do you recollect anything about it?"

HOW THE IRISH STATE-CHURCH CLERGY TAKE IT.

(From our Dublin Correspondent.)

DUBLIN, Monday.

During the past week we have had a very warm discussion of the future of the Irish Church, conducted by the Episcopal clergy themselves, in the Tory journals of Dublin. Of course Liberals, who are known to be such, would never be allowed to write a word in advocacy of disestablishment in such a journal as the *Dublin Daily Express*; but it cannot now exclude "the Church" ministers themselves from dealing with the subject openly and above board.

The *Daily Express* reviewed, or rather strongly condemned, a pamphlet written and published by the Rev. Mr. Sherlock, curate of Bray, in favour of the Established Church clergy and laity looking disestablishment fairly in the face, and making preparations to meet it, and support and govern their Church as a voluntarily-supported organisation. The *Dublin Express* and *Evening Mail* of Dublin simply cried "No surrender" on this subject. The *Mail* argued and urged that there were many accidents, if watched for, which might save "the Church" even although the decision of the country appeared against her. There might be new "Caves of Adullam" formed, and "Tea-room parties" might come into action, and then there were the House of Lords and the Crown. Why "throw up the sponge" so early in the fight?—"No surrender."

At this stage of the discussion the Hon. and Rev. W. C. Plunket, treasurer of St. Patrick's Cathedral, son-in-law to the late Sir B. L. Guinness, brother-in-law to the present Sir A. E. Guinness, M.P. for Dublin, and heir to Lord Plunket, came out with a column and a half of a long letter in the *Daily Express*, in which he strongly objected to this "No surrender" cry. He thought it more honourable for "the Church" to admit that the country was in favour of disestablishment and disendowment, and to submit to her fate with the best of good grace, and make the most favourable terms possible as to endowments,

and then organise a self-governing Church with its own constitution free from State control. All this was wholly new in the columns of the *Daily Express*. A few months ago it would have been "high treason" for Mr. Plunket to have written anything like it; but now the more thoughtful of the State-Church clergy here are all ready to accept of the issue fairly as the verdict of the country.

Strangest of all, the Very Rev. Archdeacon Stopford, who used to be the great opponent of Dr. Maziers Brady and of public discussion on "the Church question," has also written and published a pamphlet, "Concerning the Future of the Church in Ireland, and how to prepare for it." Of course you will be able to publish extracts from this pamphlet, and therefore I need not dwell upon its contents. The very title admits a "future" for the State-Church in Ireland very different from the present, and points out that there is a preparation necessary to meet that "future." All this yields the entire question before the country, and shows that the State-Church parsons in Ireland are coming to let reason and judgment, not passion and prejudice, guide them in considering the matter.

There are, I observe, State-Church parsons, in Lancashire especially, who still go on raving about the Irish people not desiring disestablishment. I actually saw last week in a London publication a statement made by a Manchester Tory that the advocates in England of disestablishing the Irish Church, "are singularly destitute of knowledge concerning the Irish Church and the Irish people's wishes in respect to it"; and again this Manchester gentleman spoke of "That noble institution, the Irish Church, which has been the chief clear light in Ireland for centuries, and which has faithfully done its work of defending Ireland's civil and religious liberties from the corruptions and the bonding influences of the Papacy." While this kind of trash is written in Lancashire—I suppose conscientiously written—in reference to the views and feelings of the Irish people, it is well to have State-Church clergymen in Ireland, of the position and well-known ability of Archdeacon Stopford, the Hon. and Rev. W. C. Plunket, and others of their status, refuting these foolish and silly assertions of Lancashire State-Church advocates, who appear to nearly all classes in Ireland to have almost gone demented on this question.

The articles in the *Nonconformist* from week to week at present are not plainer, nor more pointed, than the writings of leading ministers of the Establishment in Ireland; and the latter appear to advocate much the same arrangements for the Church of the future as the leading articles of your journal. In the face of all this, why will English Tories, like those of Lancashire, to whom I have referred, really embarrass the Irish Church by their mistaken advocacy of what they know so little about. Matters of detail are now really all that the country has to consider in settling the Church question in Ireland, and the leading Church dignitaries with us are fairly applying their minds to this matter. They are the best friends of the State Church who are doing so. Those who seek to guide public opinion at present to a reasonable settlement of the endowments branch of the subject are the surest friends of "the Church."

Of all the suggestions thrown out on this phase of the question, I still adhere to a plan I sketched in a daily journal in London in the end of 1867. Permit me to glance at it. The Irish people are naturally a very prompt, active race. They always desire to realise all their wishes just at once, right off-hand. They are very impatient of delays. This is one great reason why they are never very rich, for instance. They cannot apply themselves to slow processes of accumulating money. Now with this natural characteristic, when the Government promises some measures of relief for wrongs, the Irish people want these measures right off at once, and they are always sadly disappointed if they do not get all they hoped for, and delays by the House of Lords, or other Parliamentary manoeuvres, invariably tend to raise up a spirit of disaffection.

In order to disestablish and disendow the State-Church in Ireland, so that the mass of the people will see that it is actually done, the whole disendowment scheme must take effect on one morning. You could hardly teach slaves that they were emancipated, and slavery abolished, by merely telling them "all born from this date must be free; but all existing slaves remain as they are till released by death." Apply this to the Irish State Church. If the disendowment be only carried out as each incumbent, rector, &c., dies, the present Irish population will never realise properly that disendowment has been effected at all. To satisfy the Irish people, the disendowment must take immediate effect, that is, the State-Church clergy ought to be all disestablished and disendowed on and after a certain fixed day. To respect "life interests" let each be bought up, and let us see the emancipation as a tangible thing, to be felt all at once, not by a slow process of years. Let each incumbent get a bulk sum down for his life interest, and let the State at once take up all the property of the Church to which the State would at any time become entitled. Let the appointed Commissioners manage the property until all the purchase money for life interests be paid back to the public treasury, and let any surplus each year, and the whole every year after it shall be all paid back, be applied to payment of the tenants' moiety of the poor's-rate all over Ireland.

This plan would be one which would be seen and felt at once by all the population, and it would be looked upon as complete. Any other plan would only leave the people in serious doubt if it were real, and there would be the ever present dread that the Orange faction would

at an early day recover its ascendancy, and restore all to the incumbents and rectors back again. Nothing will ever convince the Irish people that disendowment is not a mere sham unless it be fixed to take place on one day all over the country. I urged this view of the matter fourteen months ago in a London daily journal, and I have observed with pleasure that the Right Hon. the Chancellor of the Exchequer, has come to take up this view of the question.

The appropriation of the funds to payment of the tenants' half of the poor's-rate, would be a most beneficial appropriation of the tithe rent-charge to Irish purposes solely free from all sectarian bias. Every man in all Ireland would benefit by this appropriation, without distinction of creed or class, and the funds would also be thus appropriated to the support of the poor, for which much of the tithe was originally intended by the earlier grantors of it. Lord Gort, in the *Daily Telegraph*, advocated all the poor's-rate being paid; but this would relieve the landlords of a present levy off their estates, from which they have no right to be exempt. They pay the tithe rent charge, and half the poor's-rate over Ireland. If the landlords' poor's-rate were paid for them out of the tithes and other Church property, they might just as well be relieved of the tithe rent-charge at once—there would be no sense in lifting their tithe to pay their poor's-rate with it. Lord Gort can never meet this objection to his plan. The object of disendowment is to relieve the Irish tenantry from supporting a Church in which they do not believe. Then the way to give them this relief, to be real and tangible, is to apply the tithe-rent charge levied off the land to the payment of the tenants' poor's-rate, and the result will be that at once Orange and Catholic tenantry alike will be the most ardent admirers and supporters of disestablishment and disendowment.

In all the schemes of disendowment and appropriation of the funds which I have seen sketched, I have yet met with none which would meet the whole case like that which I have here glanced at. It will disendow the Church on one day, compensating all life interests; and it will appropriate the funds to the advantages of the entire population, free from all objectionable features, and without any dread of these funds going to support some other form of religion.

THE IRISH CHURCH QUESTION.

The *Record* states that the Irish bishops have been holding a meeting at Dublin to consider what ought to be their course with reference to the proposed disestablishment of the Irish Church. "Various proposals were made, grievously indicating the want of wisdom which has left them without a plan or a policy, apparently 'slumbering and sleeping' till the enemy was thundering at their doors. It was found impossible, from a want of unanimity, to carry a proposal for confiding the defence of the Irish Church to the two archbishops and a suffragan, who were to act as delegates in London. But at last it was resolved that there should be a memorial to the Crown, with the view of inducing the Government to assemble the two Houses of Convocation of both provinces, which are, in fact, under the patriarchal jurisdiction of the Archbishop of Armagh."

The Central Protestant Defence Association (says the Dublin correspondent of the *Times*) are sounding the tocsin and trying to rally their dispirited hosts to renew the fight. On Saturday the executive committee held their usual weekly meeting, under the leadership of Sir Edward Grogan, and after acknowledging the receipt of continued subscriptions, proceeded to pass a series of resolutions intended to infuse fresh hope and courage into the hearts of their co-defenders throughout the country. They first declared that the result of the late election in Lancashire and other places in England, "proved the good work which had been done through the instrumentality of the association, and ought to stimulate to increased exertion, and that they should proceed at once to organise an extensive plan of deputation to complete the enlightenment of the English and Scotch people on the momentous questions impending," and take other means for the defence of the Irish Church. Another resolution advised the branch associations to hold public meetings in their several localities for obtaining signatures to a petition and declaration, which will be forwarded to them, and also—an object not to be neglected—"for collecting funds for the central association." The co-operation of the clergy and laity is to be enlisted in support of the movement. A third resolution appears to have been specially framed to remove any impression that may have been produced by the publication of some pamphlets and letters by individual clergymen. It was in the following terms:—

Resolved—That this committee are of opinion that any suggestion taking for granted the disestablishment and disendowment of the Established Church in Ireland cannot be looked upon in any other light than as sanctioning the proceedings of the enemies of Protestantism, and calculated to prove disastrous to the cause of the Church, the Constitution, and the country. That the laity, having permanent vested interests in the property of the Church which is attacked, are particularly interested in the course to be pursued in the present crisis; and, as we feel the proposed policy of the overthrow of an Established Church contains the seeds of incalculable disaster to our country, we believe that it is the duty and determination of the Protestant laity to continue to resist it as a grievous political mistake, an injustice, and a wrong.

It remains to be seen what response will be given to this appeal of the executive committee. They will probably find it difficult to induce the Protestant laity—even though their feelings may be perfectly unchanged on the Church question—to

renew the movement of last year under such discouraging circumstances. They are not fond of agitation, even where it presents a reasonable prospect of success, and having expended their strength upon a simultaneous effort which has failed, they will need some powerful incentive to urge them on again.

ARCHDEACON STOPFORD ON DISESTABLISHMENT.

The Archdeacon of Meath has issued an address "to clergy and laity," entitled "Subjects for thought concerning the future of the Church in Ireland, and how to prepare for it." Archdeacon Stopford considers it idle now to think of evading the decision of the electors by affecting to ignore it. "Let us rather look at it like men, and meet it with dignity and earnestness." "Is it desirable," he says, "that Mr. Gladstone should introduce a bill so carefully and liberally drawn that we might accept it in this session, with such amendments as we can reasonably claim? Or is it desirable that his measures should be so ill-drawn as to give grounds for a party fight, not on principles, but on details, extending perhaps far beyond this session? In my opinion it would be wise for us to do all that may be in our power to obtain the former alternative." Archdeacon Stopford proposed internal reform of the Church five years ago, and made a suggestion to the Church Commission respecting it, but that, he says, is no longer the question. Prominent among the principles he lays down is that of "absolute freedom," in the event of disestablishment, "to make our own future arrangements unfettered by the State." For this purpose he would refrain from any discussion "of what should afterwards be settled by ourselves alone." The number of bishops and clergy required should be left, he thinks, entirely to the Church. "We should be careful not to suggest that Parliament should give us any powers for the government and discipline of the Church in future, and we should strenuously resist any such suggestions if made." That, he believes, would put the Church in danger of being afterwards subjected to the tyranny of a majority of the House of Commons in place of its present constitutional relation to the Crown. "Neither," adds the archdeacon, "should we discuss any contingent advantage of disestablishment. It might smooth the way to the formation of one Protestant Church in Ireland, upon the principles on which St. Augustine healed the Donatist schism, and on which the wise and great Archbishop Bramhall dealt with Presbyterian ministers, even under the Act of Uniformity." A disestablished Church, the writer elsewhere says, would need a new system of administration, such as has been established in colonial churches. The present provincial synods, he concludes, would not receive the confidence of the whole Church; and it would be best, therefore, to proceed towards reconstruction according to the original character of synods, each bishop to have his own, in which he would consult on the affairs of the Church. It would be competent for the bishop to invite parishes to elect synodsmen, and each synod could appoint deputations to the archbishops to represent and confer on the views of the several diocesan synods. This would secure a representation of the laity, which Archdeacon Stopford considers of primary necessity. The archdeacon adds, "In the event of sudden disestablishment in the next session, it may be necessary to introduce at once a description of church trust into an act, to which funds accruing to the Church should be paid over by the Government, but the terms of the trust and the choice of trustees must be left to the Church." He would resist strenuously the capitalisation of all life incomes at once, but he "could perhaps show" how the process might be hastened. Clergymen have the power to resign. "The sole question is whether those who feel it their duty to resign temporary positions, often useless, and now rendered hopeless, shall have compensation or not." The gradual expiring of incumbencies for thirty-five or forty years would be injurious to the Church. He holds that no life interest should be touched without the consent of him who possesses it for life; and that each clergyman having a life interest, and thinking it desirable to remove from his present position, should have the option of calling on the Government to purchase his life interest on the ordinary life tables. The residue of the purchase-money, all proper charges deducted, the Archdeacon proposes to divide—one-half to the clergyman, with liberty to begin a new career in Ireland or England, the other half to go to a church fund in lieu of his services. "We," he also adds, "should call on all just men of all parties to maintain for us all funds and endowments granted to the Reformed Church in Ireland since the Reformation." Archdeacon Stopford, while resisting "the destruction of the supremacy of the Crown and alteration of the Crown and Constitution," insists again that the greatest danger of the Irish Church would be to remain unprepared for the worst. He makes a vigorous appeal to the laity. "It will be for Irish landed proprietors to consider whether they will propose celibacy of the clergy, or have a ministry drawn from the class from which Maynooth students are taken, or make due provision for the maintenance of educated gentlemen. Prompt action on this point will be necessary if our divinity school is to keep up a supply of such ministers as we have had." If, says the writer in conclusion, "revolution is to proceed by hasty steps, we have still left the force of superior intelligence, of energy, and of resolution, and we will use it as we may."

The Hon. and Rev. W. C. Plunket, treasurer of St. Patrick's Cathedral, Dublin, writes in an Irish

paper on the "Dangers of Silence" among his brethren in reference to the Church question. He has always strenuously protested against Mr. Gladstone's policy, but the time has come, he thinks, when Irish Churchmen must look their position in the face with manliness and dignity. He is convinced that the majority of those having a voice in the preparation of the Government measure are not influenced by a purely destructive motive. "Such persons would be glad to learn, even indirectly, in what way a measure could be framed which, while involving the principle of disestablishment, to which they are pledged, might at the same time inflict as little injury on the Church as the circumstances of the case would permit." If the State should determine to cast off the Irish Church, "let there not remain," he adds, "a shred of State connection to give a shadow of excuse to those who would describe it as an alien Church. Let us claim for ourselves the right to be called the Reformed Episcopal Church of Ireland, in communion with, but not a mere branch or dependency of, the sister Church of England." Mr. Plunket urges Irish Churchmen to remember the "grand traditional associations" of St. Patrick, St. Brigid, and St. Columbkille, and refuse to "denationalise themselves in the eyes of the people by accepting the position of a mere appanage of the English Crown."

THE ST. ALBAN'S RITUAL DECISION.

The committee of Ritualists appointed at the recent meeting at Freemasons' Tavern, consisting of the Revs. W. J. E. Bennett, T. W. Perry, J. H. Molyneux, Dr. F. G. Lee, C. J. Le Geyt, E. L. Blenkinsopp, T. T. Carter, H. D. Nihill, Dr. Littledale, the Hon. C. L. Wood, Mr. J. D. Chambers, Mr. R. Brett, &c., which is presided over by the Archdeacon of Taunton, have been hard at work over their report, to be presented to the adjourned meeting. It is said to be a long, elaborate, and closely-reasoned document, treating the questions at issue both legally and historically, and pointing out the consequences of the judgment. The committee recommend that a memorial, to be publicly agreed upon, both from clergy and laity, be addressed to the archbishops and bishops of England and Wales, and, *mutatis mutandis*, to the convocations of the two provinces of England.

The Ritualists are, it is said, determined not to pay the costs of Mr. Mackonochie's prosecutors if they can avoid doing so, and it is even hinted that that gentleman may resort to a legal process of "white-washing," in order to escape the necessity of reimbursing the agents and attorneys of the Low Church party.

Very few alterations in the service usually performed were made at St. Alban's on Sunday. Mr. Mackonochie did not kneel, but the two altar candles were lighted. The congregation was a large one, but there was no disturbance.

The Rev. J. C. Ryle, an influential member of the Evangelical Church party, expresses his dissent from the advice given by Dr. Miller, of Greenwich, that the Evangelicals "must be prepared to adhere closely to the Rubric." He does not think the recent judgment requires them to make any alterations in their mode of conducting public worship, and suggests to his Evangelical brethren the following points as not unworthy of consideration:—

1. In the minor details of our Church services, established usage and custom ought not to be lightly departed from in order to secure entire conformity with a rubric.

2. Innovations of all sorts in the present position of the Church of England are specially objectionable, and ought as much as possible to be avoided.

3. The bulk of the lay members of the Church of England just now are very sensitive and jealous of any appearance of fresh ceremonialism. Their feelings surely deserve consideration. There are hundreds of large congregations at this moment where the worshippers are perfectly satisfied with the usages and customs of the last hundred years, and the slightest attempt to introduce novelties would raise a storm.

4. The Royal Commission is actually engaged in examining the Rubrics at this very time. Surely we can afford to wait for their report. We need not be in such a hurry to plead guilty and make changes, which may prove needless after all. "*Qui s'excuse trop s'accuse.*"

It is my own firm conviction that most English Churchmen are quite satisfied with the way in which the Evangelical clergy observe the Rubrics of the Prayer-book, and desire no change. I believe that any attempt to enforce on all clergymen daily services, saints'-day services, preaching in the surplice, consecrating the elements with your back turned on the people, and the like, would give immense offence, and do more harm than good. It is too late to attempt such things, even if they were desirable, which they are not. You cannot dragoo people into being Churchmen now-a-days. If they find things altered in a compromising fashion in order to please Ritualists, they will soon forsake the Church for the chapel.

I am for standing firm and awaiting any attack that is made upon us. I would not give way a hair's breadth in the direction of ceremonialism, except under downright compulsion. There has been too much giving way and trimming already. I would not consent to any innovation, except under downright compulsion, no not in the least matters. I am for avowing openly and everywhere that we want nothing but the old truths, the accustomed usages, the good ways which have satisfied the bulk of Churchmen for the last hundred years. In all minor matters of ceremonial, "*mos prolege*" is my cry. "*Nolumus mores rubricos mutari.*"

I do not pretend to know more of the temper of English Churchmen than other people, but I venture to assert that there is a strong determination abroad, throughout the country, to maintain the Church of England as a Protestant Church. And I believe that the slightest symptom of a wavering, compromising policy on Rubrical and ceremonial matters just now,

would alienate myriads of Churchmen, and ruin the Church of England.

Dean Close expresses his cordial concurrence with Mr. Ryle's views. Dr. Miller, in a subsequent letter, says that he never intended to bring any charge against the Evangelical clergy of habitually altering the language of the formularies of the Church, and omitting parts of the service. He adds:—

The subject in dispute just now is not, I conceive, the altering of the language of our formularies, nor the omitting of large portions of our services. I still hold to my letter, and am encouraged in the belief of its timeliness and propriety by grateful and gratifying letters received, in some instances, from clergymen to whom I am personally unknown. As an Evangelical, "*liberavi animam meam*." I have no wish further to obtrude myself in the matter. May God give us all a right judgment, and with it, or rather as essential to it, largeness of mind and heart!

The Rev. G. W. Herbert, of St. Peter's, Vauxhall, has issued a circular to his parishioners, announcing that, as the Privy Council have decided that lighted candles are illegal, he feels it right to desist from continuing to use them. In accordance with the same judgment, the "eucharistic vestments," which have not hitherto been worn at St. Peter's, will henceforth be used as the only lawful vestment of the priest at the holy table. Mr. Herbert hopes that if any of his people should not like the latter change they will receive it, as he has done the former, in the spirit of Christian obedience.

The *Church Times* goes very cordially with Mr. Molyneux, of Sudbury, who has clung to the use of lights through long years of Episcopal rebuke, and says:—

I cannot express how much I despise and condemn the littleness and dishonesty of mind which would evade this judgment by placing the lights on a shelf near the altar, or making some one else responsible for lighting them, or by hanging a lamp from the roof; or by darkening the chancel, or purposely having Holy Communion at an early hour, that use "for the purpose of light" may be pleaded.

A writer in the *Church News*, bewailing the divisions in the High-Church party, says:—

It is quite a new thing for High-Churchmen not to be lovers and upholders of the institutions of our country. But now is common enough that *monstrum horrendum*, the man who boasts exceedingly of holding by the faith and discipline of the Catholic Church, and yet is prepared, seemingly with a right good will, to sap, and mine, and destroy all its God-given temporal advantages, in order forsooth that the Church may be free! It should have been our business to have consolidated our gains, and worked on together, leavening the head and heart of the nation. I fear it is too late. "The deep unrest" of Mr. Gladstone has communicated itself to others as restless as himself. His autobiography tells us he never was a Tory. I quite believe him. Twenty years ago several High-Churchmen voted against him in the University election. We thought them warped, crochety men; but, no doubt, they had discerned the bias of his mind before he saw it himself. Dr. Pusey and Mr. Liddon, who I suppose may be termed respectively Whig and Liberal Churchmen, kindly suggest that half our Church colleges and endowments at Oxford should be given up to the various denominations—vain endeavour to stop the hungry howl of the Liberal would-be plunderers. They, as represented by the *Pall Mall Gazette*, smile at their coming victim's weakness, and boldly say they want the whole of the University and colleges to be liberalised. And now that Mr. Gladstone and his High-Church comrade, Mr. Coleridge, with a majority of one hundred at his back, are in office, Oxford should look out for the worst. Her ex-members mean mischief.

"Lex" explains in the *Times* what he believes to be the strict legal effect of the late judgment:—

The most important misconceptions have relation to the posture of the celebrant during the prayer of consecration and to vestments.

As regards the former, all that the Privy Council had to decide, and did decide, was that the posture was to be that of standing, and not kneeling, throughout this prayer. They did not decide whether or no the celebrant is to stand with his back, his face, or his side to the people. The rubric, however, seems to be sufficiently clear, seeing that it requires the celebrant to "break the bread before the people," i.e., so as to be seen by them in so doing. How can he do this? As also, "Take the paten into his hands," &c., "before the people," unless his face, or his side at least, be turned towards the congregation? Nor can it be inferred from the judgment that the celebrant is to kneel while administering the consecrated elements. The Court merely indicated that the kneeling was the proper attitude for reception of the elements, and they limit the kneeling to that particular purpose.

As regards vestments, the judgment did not even indirectly touch the subject. The Court having before them the question of the two lights, held that in order to be lawful they must have had express authority of Parliament, i.e., specific mention in King Edward the First's Prayer-book.

The question whether all ornaments having such express authority are now lawful or obligatory was not before the Court, and it was not competent to the Committee therefore to decide it.

Had they thought it requisite to deal with this question in their judgment, it would have been requisite for them to notice the argument of Mr. Archibald as to the effect of the word "retain" in the Rubric as to ornaments—viz., that it did not operate to revive or restore any "ornaments" which at its date (1662) were not in lawful use, having also had express authority of Parliament in the second year of Edward VI.

The vestments and other matters not covered by the present judgment will shortly be brought before the same tribunal.

MR. MORLEY, M.P., AND THE LIBERATION SOCIETY.

In reply to a well-known Nonconformist of Bristol, who wrote in reference to some points involved in

Mr. Morley's recent letter to the Liberation Society, the hon. member has sent the following reply, which is published in the *Bristol Mercury*:—

Dear Sir,—I can hardly expect that on any subject I shall find my opinion accord with that of every one of my many constituents. This is to be expected when earnest men recognise the right of private judgment, and that representatives are not to be merely delegates. But it is most important that there should be no mistake as to what the opinions of a representative really are, and, therefore, I feel obliged to you for your note of the 18th inst., as it gives me the opportunity of offering a few words of explanation.

On the subject about which you write I have not altered the opinions I have held for years, and have not made the slightest "concession to certain timid clergymen." I hold as distinctly and decidedly as ever I did the opinion that religion is hindered and the spiritual character of the Church of Christ is lowered by the worldly influence which results from mere political interference, and I shall be thankful to see the day when we shall witness an entire cessation of such interference. So much for my opinion, to which I shall be prepared to give effect on every suitable occasion. My conviction, however, deepens that the great result I wish to see accomplished will not be secured by assault on our part. Our great work seems to me to be to indoctrinate the public mind with right views as to the separate functions of the Church and the State, and to encourage Churchmen who are endeavouring to secure more liberty to seek it in the only legitimate method.

But my chief difficulty is in reference to that object of the Liberation Society which declares in favour of the "application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland and the Presbyterian Church of Scotland, &c."

I am aware that Mr. Miall has, in an address at Bristol, made very large concessions, but so far as the members of the society are concerned, we are every one pledged to this hard and extreme line of action, and in the prospect of the discussions which lie before us I wish to free myself from supposed sympathy with this extreme view, which, in fact I have never held, though I have hitherto gladly worked with the society in practical efforts for the abolition of Church-rates, opening the Universities, securing the right to burial in country churchyards, &c., and, more recently, in efforts to stimulate young men to investigate these great questions for themselves.

As to my supposed concession to clergymen, I have only to say that the only clergyman I saw on the subject was Canon Girdlestone: that I am not aware of two votes having been influenced by my letter to the Canon, and that I should scorn to conceal or modify my opinions merely to secure votes. I have been influenced in what I have done by a very deep conviction of the exceeding gravity of the crisis at which we have arrived.

I am, dear Sir, yours truly,

S. MORLEY.

Wood-street, Cheapside, London, E.C.,
21st Dec., 1868.

RESPONSIBILITIES OF TRUSTEES AND A VICE-CHANCELLOR ON DISSENT.

(From the *Inquirer*.)

A judgment has recently been delivered in Vice-Chancellor Stuart's Court, of very special interest to such gentlemen as have undertaken the administration of charitable trusts. The office at any time is a thankless and difficult one, not unfrequently involving a considerable amount of labour and trouble, and seldom exempt from anxiety under the most favourable circumstances. But we hardly see how gentlemen of character and position, who have no liking to be mulcted in heavy costs for simply exercising their best judgment, confirmed by high legal authorities, can be induced to run such risks as the office of a trustee seems to involve if the judgment referred to is to rule. The main facts of the case are briefly these. In the year 1816 a Mr. James Oldham, an ardent supporter of the religious movement of which the late Countess of Huntingdon was the principal agent, executed a deed conveying to five trustees an estate in Clerkenwell, the proceeds from which were to be appropriated in certain proportions to the support of Cheshunt College, the provident fund, the travelling fund, and a school in Clerkenwell, all which institutions were in the Connexion established by the Countess of Huntingdon. It is only in reference to the school—commonly known as the Spa-fields Chapel School, that contention has arisen; and the point to be adjusted turns on the application of the words—"a school established in the Countess of Huntingdon's Connexion." From 1822, when Mr. Oldham died, the trustees regularly paid the sum bequeathed by him to the treasurer of the school up to 1857, and no question was raised on either side as to the propriety of their conduct. But in that year a new lease of both the chapel and school became necessary, and certain important alterations in the constitution of both were determined upon. The latter was changed from a free school with a few children, to a paying school with some five hundred pupils; and the chapel was also rebuilt by funds assisted from the Congregational Chapel Building Society, and the Congregational Trust Deed and forms of Church Government appear to have been deliberately adopted. The new minister of the congregation, the Rev. T. E. Thoresby, had never been other than a Congregational minister, and he is emphatic in stating, when applying for pecuniary help to the Congregational Board, "We ask for this additional grant on the condition that the Congregational principle be embodied in the trust-deed. It has cost me not a little to maintain this principle," &c.; expressions that clearly show that the chapel had ceased to be specially in the Countess of Huntingdon connexion, and had become Congregational as much as any chapel could well be. Under these altered circumstances the Oldham trust-

tees felt doubts as to the legality of continuing the endowment to the school; and being legally advised, applied to the Board of Charity Commissioners for a new scheme of the trust, enabling them to pay the proportion of rents devised by Mr. Oldham, not to the Spa-fields School, but to schools generally in connection of the late Countess of Huntingdon. In this they disclaim acting in any spirit of animosity, and simply with a view to their own protection. The Charity Commissioners decline the authorisation of the proposed change as being beyond their legal province, and refer the applicants to the Court of Chancery. Eventually, proceedings are taken in the Court of Chancery, at the instance of the committee of the school, though in the name of the Attorney-General; and the Vice-Chancellor gives judgment in favour of the plaintiffs; attributes to trustees animosity and frivolous opposition, saddling them personally with all the costs. It is a very hard interpretation of the law, if it be justice, and is exciting very naturally more than usual attention.

Perhaps the most singular feature of the contention was the extraordinary language employed by Vice-Chancellor Stuart in delivering his judgment. It is seldom that the bench is disgraced by petty exhibitions of party spirit. Our judges are generally men sensible of their true dignity and of the impartial majesty of English law, and keep themselves aloof from the heated passions involved in the pleadings of their courts. But there seems to be one exception to the general rule, and Vice-Chancellor Stuart, from his place as judge, launches forth into a sort of invective that reminds us of the trials of James the Second's reign, against the seventeen millions of Dissenters who have in these countries presumed to exist apart from the Established Church. He almost seems to think such ill-behaved people have no business to seek the protection of the law. Nothing is gained, he says, by their bringing questions connected with trust property into Court; as if there were any other tribunal to settle such controversies. Dissension he seems to think a term synonymous with Dissent; and says that when Dissenters once leave the Church of England they go on disputing among themselves "until the spirit of dissent culminates in such disputes as this, which are carried on with much animosity—that spirit," he adds, "having characterised the entire defence and evidence in the present case."

In the reports of the trial given to the public it is impossible to see the justification of this unjudicious speech. Animosity is more or less connected with all litigation about property; but, considering the immense amount vested in the hands of Dissenters, in the shape of charitable endowments, it is very seldom they are obliged to appear in court; and when a dispute does unhappily arise—for Dissenters are human—we know not that more animosity is displayed by them than any other religionists, Churchmen not excepted. The meeting of clergy the other day at Freemasons' Tavern was not specially edifying to the outside world; and unless rumour be false, a spirit of animosity was displayed equal to anything ever exhibited in Chancery contentions. Are the various sections of Episcopals so very much united in the bonds of peace and fraternity? We have heard something of late years of ecclesiastical litigation, and one important trial is hardly decided before another is in prospect. All this, too, amongst Churchmen! We rebel, then, with due indignation the unhandsome and unfair reflection which Vice-Chancellor Stuart would cast upon Dissenters. He is an old man, and probably not without the prejudices of age. His language savours of a spirit prevalent some sixty years ago when he was a youth; but it sounds strangely amid the better sentiments of modern times. Statesmen and other eminent public men are beginning to appreciate the work which Dissenters have done for England, and ascribe their ecclesiastical attitude to a better spirit than that of mere animosity to the Church. It is known now that they are and ever have been the unflinching friends of liberty, and that they are the strength of English Protestantism, when thousands of the State priesthood are recreants to the hereditary independence of Englishmen. We have heard the words "religious equality," and statements like Vice-Chancellor Stuart's only remind us how much mischievous prejudice, fostered by systems of ascendancy, the great reforms of the future are destined to sweep away for ever. Contentions we shall not be without whilst we possess property; but the great principle of justice and brotherhood embodied in Acts of Parliament will abolish the distinction between Church and Dissent, and remove many present causes of litigation.

It is said to be probable that Dr. Miller, the vicar of Greenwich, will be promoted to the Canonry of Worcester, vacant by the death of the Hon. Canon Fortescue.

GONE TO ROME.—According to the boast of the *Weekly Register*, the number of persons who, during the last year, have left the Church of England for the Church of Rome is between 2,100 and 2,200. Among these are two peers, nineteen English clergymen, and seven or eight University graduates.

THE ANNUITY TAX.—There is likely to be a renewal of the Annuity-tax agitation in Edinburgh, Mr. M'Laren, one of the members for that city, having given notice of his intention to bring in a bill to abolish it in the parish of Canongate, and to make other provisions respecting the stipends of the ministers in the city of Edinburgh.

THE BISHOPRIC OF NEW ZEALAND.—The *Church News* states that arrangements different from those which have been mentioned in some of the papers have been made with regard to the hierarchy of New Zealand, and that Dr. Harper becomes Bishop of

New Zealand, while the Bishopric of Christchurch will be taken by the Rev. J. L. Randall, M.A., rector of Newbury.

DISPOSAL OF THE IRISH CHURCH PROPERTY.—A petition is being signed in the county of Cork in favour of applying the Irish ecclesiastical revenues to the payment of poor-rates. "It would be a return," say the petitioners, "to a mode in which, at a period preceding the Reformation, the property of the Church was partially expended, and it would afford great and much-needed relief to the overburdened ratepayers."

ST. AIDAN'S COLLEGE, BIRKENHEAD.—It was announced some time ago that St. Aidan's College, Birkenhead, would be closed at the end of 1868. The *Liverpool Mercury* says that it is proposed to continue the institution under new management, as a place for the training of candidates for holy orders, and to give it more of a diocesan character than heretofore. The college buildings and land are valued at 20,000*l.*, and there are two mortgages on the property of 9,000*l.* and 1,000*l.* respectively, with other burdens to the extent of 2,000*l.* Notice has been given for the repayment of the mortgage debt of 9,000*l.*, and the promoters of the scheme state there is no little fear lest the college should fall by sale into hands unfriendly to the Church of England. Several influential gentlemen have already subscribed largely.

THE BISHOP OF GLOUCESTER AND THE IRISH CHURCH.—Bishop Eliott, at a luncheon given in Bristol on Thursday in connection with the consecration of Emmanuel Church, Clifton, referred to the position of the Irish Establishment at some length. His lordship confessed that the decision of the people at the late elections was one which "they could not hope to resist with success"; but he proceeded to say, with some apparent inconsistency, that "they must man the citadel"—whatever that may be—"and resolve to fight it out." Every proposal that may be made must, he added, be opposed or partially acquiesced in "according as it left in its position of honourable pre-eminence the Church to which they all belonged, or tended to place in a co-ordinate or superior position another Church." If this advice be followed, his lordship believed that the "majority" would respect their attitude, and that the storm would pass over them "less storm-beaten than they might expect." His lordship also referred to the late decision of the Privy Council, and trusted all sides would loyally bow to the majesty of the law, bearing and forbearing with one another—a course which, he predicted, would cause the temporary cloud to pass away, and make the Church of England more tranquilly lustrous than ever.

FATHER IGNATIUS AND THE LOW-CHURCH PARTY.—Father Ignatius (the Rev. J. L. Lyne) delivered a lecture to a large audience, on Friday evening, at the Music Hall, Store-street, on "The Christianity of the Low-Church Party." He ridiculed the idea that there should be an opposition to putting on a vestment or lighting a candle, or that so much attention should be paid to a judgment recently pronounced by a Presbyterian nobleman, when nothing was said about the constant attacks which were made upon the fundamental principles of Christianity. He did not believe that the recent judgment would prove a triumph for either side. The High-Church party were directed to blow out their candles, but they might have unlighted candles upon their altars, as had been the case in the Chapels Royal from time immemorial. He hoped that this was not a sign that the light of the Church was to be put out too. But, then, on the other hand, the Low-Church party were bound to obey the order of the first book of King Edward, and he hardly knew how their Low-Church friends would look in copes and chasubles. There was cause for great shame on both sides, and he believed that if the 10,000*l.* which had been wasted in the petty struggle had been devoted to the welfare of the poor or the extension of the Gospel, great good would have been done. He proceeded to discuss the rubrics of the Church at great length.

THE ARCHDEACONS AND CHURCH-RATES.—The Rev. R. W. Errington, vicar of Shenstone, writes to the *Times* as follows. The last sentence of his letter probably explains the zeal of the "venerable" body referred to:—"It is difficult to make people believe anything which they don't like, and fifty-seven archdeacons are no exceptions to this rule. They, however, will fail to persuade the world that the abolition of compulsory Church-rates leaves things as they were before. But the archdeacons argue that the old machinery remains, and this is so, no doubt. They forget, however, that the machinery became useless when the attempt to put on any pressure ceased to be legal. It is true, indeed, that a Church-rate test may be got up in one way—viz., by burning one's fingers,—and the archdeacons seem bent on using this fuel; but it is to be hoped that wiser men will throw cold water upon it. For the fact is that the archidiaconal method of Church finance, having received a mortal blow by the Baintree decision, was put out of its misery last year, which being the case, it is for the laymen in each parish to say how they will tax themselves for the future. No doubt the plans adopted will be various, and the old assessment may survive in some places. But whatever the scheme may be, it will be really a subscription and not a rate, because not compulsory. No doubt this will be unpleasant to many people, especially to archdeacons, for it is of the essence of a subscription that the contributors raise and spend their money without reference to any superior authority. And it is to be feared—some might say hoped—that among the first items to disappear will be the twin visitation charges, irreverently called in my neighbourhood the 'Fees and the Fee-Fo-Fums.'"

THE LORD CHANCELLOR ON SABBATH OBSERVANCE.—On Friday evening, a well-attended public meeting of working men resident in the district of St.

Margaret's and St. John's, Westminster, was held in St. Margaret's Schoolroom, Tothill-street, for the purpose of forming a working men's branch of the Lord's Day Observance Society. The Right Hon. Lord Hatherley (the Lord Chancellor) occupied the chair. The noble chairman in the course of his remarks said all classes were interested in keeping the Sabbath as a holy day and day of rest. It was painful to every Christian man to walk through the streets of the metropolis on the Sunday, and to see how it was profaned and desecrated by all sorts of unnecessary work and trading being transacted. We had certainly not yet realised a Continental Sunday in London, but unless some energetic steps were taken to stem the evil, that time might not be far distant. Looking at the question in a low point of view, it was the especial duty and interest of working men to discourage all attempts to interfere with the seventh day as a day of rest, for once let the Parisian system come into vogue in this country, under which the scaffolds of public buildings were as crowded with workmen on Sundays as on any other day, and they would have to work seven days for the pay they now receive for six. That might not be the immediate, but it would be the ultimate effect. He advocated a better observance of the Sabbath on higher and religious points. Those who laboured on the Lord's-day ultimately took to making it what they called a day of recreation, but pursuing animal and sensual enjoyments, which too often degraded and brutalised them. He then proceeded to condemn all Sunday trading, the running of excursion trains, and various other modes by which Sunday was made a day of business and pleasure, and concluded by expressing his earnest desire that every man might have one day in seven in which to love and honour his God. On the motion of the Rev. Canon Conway it was resolved, "That it is expedient to form in the parish of St. Margaret's, Westminster, a Working Men's Association for promoting the Due Observance of the Lord's-day," and a committee was appointed to make the necessary arrangements for the formation of the association.

Religious and Denominational News.

THE WEEK OF SPECIAL PRAYER.

On Thursday, the fourth of the series of special meetings was held under the auspices of the Evangelical Alliance, at Freemasons' Hall; Mr. Macleod Wylie, a magistrate of Calcutta, occupied the chair. The weather was very unfavourable, London being enveloped in a thick fog, almost night-like in its darkness. There was nevertheless a good attendance. There were hymns and prayers, and an address by the Rev. Samuel Martin, minister of Westminster Church—his subject being "The Church: for more knowledge of God's Word, and increase of spiritual life; for sound and faithful preaching adapted to rich and poor; growing love to Christ; a more earnest love to Christians of varied name, and of all nations, and for the sending forth of more labourers into the harvest." There were the usual requests for prayer on behalf of unconverted, sceptical, and careless persons. The city meeting at the London Tavern, between one and two p.m., was very fully attended, a large proportion of those present being bankers and merchants, and their clerks; with only a few ladies. Mr. J. W. Cater presided, and the address was delivered by the Rev. G. K. Flindt, M.A., late of Glasgow, now vicar of St. Mathew's, Denmark-hill. Expatriating on the essential elements of the Church, he pointed out that the first and chief was the vital union of the believer with Christ. Without that union—effected by the power of the Spirit—there might be the pharisaic outward form, but no real Christianity. This union was the alone source of life and fruitfulness. He proceeded with much earnestness to exhort his hearers to close cleaving to the Bible—the only preservative from error; and then he warned them to avoid attaching themselves to any ministry, however eloquent or scientific, which did not make Christ the all and in all. Prayers and hymns followed, and the proceedings closed with the benediction. It is stated that all the City meetings have been similarly well attended.

The fifth meeting was held on Friday. There was a numerous attendance. Sir Francis Lyceott presided. After devotional exercises, the Rev. Dr. Mullens, Foreign Secretary of the London Missionary Society, delivered the address. He remarked that there were many features of the mission-field which could not fail to strike anyone who took a candid view of the matter. They must be struck with the breadth of missionary work in modern times. If they looked at the great countries of the world, and many of the smaller countries, they would see that in all missions had wonderfully prospered. They could scarcely look at the Chinese empire without amazement. In 1842 China was absolutely closed against all missionary efforts, but now their missionaries were enabled to travel there with their Gospel message. In India the work had not been less encouraging. Amongst the Mohammedans, owing to the exertions of the European and American missionaries, great progress had been made. There were now 2,000 European and American missionaries at work, and a sum of a million sterling a year was expended on direct missionary work throughout the world. To this might be added a sum of 200,000*l.* a year expended on the circulation of the Bible and Christian literature. The reverend gentleman sketched briefly the varieties of agencies that were employed, showing how the accessories of Christian work had been applied to the time, place, and people amongst whom it had been carried on. He did not believe that the results of this work could be over-estimated or over-

rated by those who looked thoroughly into the subject. Those results were not to be measured solely by the number of converts, although they were a noble testimony, but the missionaries were influencing Christian literature and statesmanship. The whole world was being brought into one great nation, and Christian influence was brought to bear for the sanctification of the whole. Having referred to the progress which was being made in Madagascar, he strongly urged increasing perseverance in the work of missions. Mr. Macleod Wylie offered up prayer for Spain, and the Rev. H. Jones on behalf of recent converts. At the London Tavern, a service similar to that at Freemasons' Hall was held, the subjects being the same. Mr. H. Spicer (according to the programme) presided, and the address was delivered by the Rev. Robert Robinson, Secretary of the London Missionary Society.

The last of the meetings for special prayer was held on Saturday at Freemasons' Hall, under the presidency of Mr. S. R. Pattison. There were appropriate hymns and prayers, and an address by the Rev. William Pennfather, M.A., vicar of St. Jude's Church, Islington, his topics being—"The conversion of Israel, the circulation of the Holy Scriptures, Christian and philanthropic societies, the outpouring of the Holy Spirit on Christians and Christian churches throughout the world." A meeting was also held at the London Tavern, when an address on the same subjects was delivered by the Rev. S. B. Bergne, secretary of the British and Foreign Bible Society.

Each evening during the past week Freemasons' Hall was occupied by a separate series of meetings called by the Evangelical Society. There has been a crowded attendance, a very large proportion of those present being men, and much solemnity of feeling has prevailed. The opening meeting on Monday was presided over by Mr. Robert Baxter, and the Rev. Marcus Rainsford delivered the address, on "The standing of the believer in Christ." He was followed by Mr. Liebshtein. On the next evening General Alexander presided, and Mr. Robert Baxter gave the address on the Evangelicalisation of London. After dwelling on the vastness of the field, he said that a marked change for the better had been observed during the last twenty years in the manner in which the people received the Gospel message. Time was when in distributing tracts, for every one taken one would be refused, but now he (Mr. Baxter) could give away a hundred without one refusal; and open-air preachers now commonly met with a favourable reception in places where formerly they would have been hooted away. Yet it had been estimated that a million persons in London never entered a place of worship. Probably that number was overstated, but taking it at half a million, how fearful a state of things was presented to us. And, in fact, there were whole districts of London where the inhabitants were living like the heathen. Drinking was a fruitful source of crime and misery; we had planted our streets with buildings into which the unwary were decoyed. The facilities for criminal pleasure were another evil—saloons, gardens, &c., where young people were ruined by thousands; and a further source of misery was the isolation of classes, rich men living in the suburbs or in the country, and leaving the poor alone in their poverty, their ignorance, and their wretchedness. Mr. Baxter then referred to the work of our Lord now being done through the churches, and the various agencies outside of these, and pointed out how fearful was the failure when the degree of effort was estimated and compared with the privileges enjoyed. Among the three millions of people in London, there were 1,200,000 heads of families, of whom probably one-half professed to be Christians. If only one in every hundred out of that 600,000 were truly the Lord's, there would be 6,000 voluntary labourers for Christ in London. Where were they? The people of God were sitting with folded arms in the midst of perishing thousands. This was the sin, the crime for which the Lord would visit us. It was not enough to give money to pay the salaries of missionaries and Bible-women; the Lord required more than this. He required ourselves, and having, in infinite grace, given Himself for us, He had a right to us. Mr. H. Liebshtein spoke on the same subject. Wednesday's meeting, on "The new life in Christ to be manifested to the world," was equal in interest to any that preceded it. The hall, crowded with a deeply impressed audience, was in itself a scene. Lord Radstock presided, and the addresses were given by Mr. Stevenson A. Blackwood and the Rev. W. Haslam. Thursday evening was occupied with the subject of Evangelicalisation in the Provinces. Lord Henry Cholmondeley was the chairman, and forcible addresses were delivered by the Revs. J. Gritton and W. Haslam.

Dr. Lindsay Alexander, of Augustine Congregational Chapel, Edinburgh, has left the country for the Holy Land for the winter.

The first Protestant Church in Central China was dedicated at Hankow by the Bishop of Victoria on November 7.

It is stated that Mr. Samuel Morley has offered 200*l.* to each of twenty-four metropolitan and suburban Congregationalist churches which, having been or being in course of erection, require pecuniary assistance.

The Rev. C. H. Spurgeon has received an intimation from a person who desires to remain incognito that he is anxious to build a chapel, some schools, and a number of almshouses in connection with the Metropolitan Tabernacle.—*South London Press.*

THE ST. PAUL'S SPECIAL SERVICES.—On Sunday evening the second of the special services was held under the dome of St. Paul's, and there was an

immense congregation, which stretched away towards the great western door. There was a full choral service, and the sermon was preached by the Rev. Dr. J. C. Miller, vicar of Greenwich.

NEWPORT, MON.—The Rev. Samuel Kennedy, of Croydon, has accepted the cordial invitation of the church assembling at Dock-street Independent Chapel to become its pastor.

GOOLE.—The Rev. R. D. Maxwell, late assistant pastor of Bunyan Meeting, Bedford, having accepted an invitation from the Independent Church, Goole, entered on his labours 3rd January.

DARLINGTON.—The Rev. Percy F. Pearce has received and accepted a most cordial and unanimous invitation to the oversight of the Northgate Baptist Church, Darlington, Durham, and will commence his labours there next Lord's day.

LEICESTER.—The Rev. W. Woods, minister of Oxford-street Chapel, Leicester, has accepted the invitation of a Congregational Church at Melbourne, Australia. Mr. Woods has resided in Leicester for many years, and has taken an active part in religious and political movements. He has held the post of hon. sec. to the committee conducting the Sunday-afternoon services at the Temperance Hall. At a special meeting of the committee the other day a hearty vote of thanks was passed to the rev. gentleman for his services, and the kindest feelings towards him were expressed by all present. His farewell sermons were preached last Sunday.

KENNINGTON-LANE.—The first anniversary of the settlement of the Rev. Wickham Tozer as pastor of the church was celebrated on Tuesday evening last, when a tea-meeting took place in the schoolroom, Pleasant-row, Lower Kennington-lane. Tea was served to a numerous and happy party. Afterwards a public meeting was held in the chapel, over which Josiah Alexander, Esq., Regent's Park, presided, and was supported on the platform by the Revs. G. M. Murphy, P. J. Turquand, B. Beddow (of Wanstead), H. Simons, John Ross, W. Nichols, and other gentlemen, most of whom addressed the audience. In the course of his remarks, Mr. Tozer said that during the past year the church had doubled its numbers. Friends were gathering round them, and all had worked well and happily together.

HAMMERSMITH.—On Tuesday evening, the 5th inst., a numerous meeting of the Albion-road Congregational Church, Hammersmith, which for the last six years has enjoyed the ministry of the Rev. J. E. Richards, was held in connection with Mr. Richards' giving up of the pastoral office, after fifty years of uninterrupted and honourable labour. The Rev. Samuel Green occupied the chair, and adverted to his acquaintance with Mr. Richards from 1820 to the present time; and the meeting was addressed by the Rev. Philip Bailhache; by Messrs. Cooke and Groom, deacons of the Albion-road church; and by Messrs. Thomas and Humpage, on behalf of the congregation. Mr. Cooke, in the name of friends assembled, presented to Mr. and Mrs. Richards an elegant silver tea-service, together with a purse containing twenty guineas, as an expression of sincere and affectionate esteem, in acknowledging which, in appropriate terms, Mr. Richards detailed the progress of the church from a very low condition when he first became its pastor to its present hopeful state, and feelingly adverted to the close of his fifty years' pastoral work.

MIDNIGHT MEETING MOVEMENT.—The usual quarterly gathering of the workers engaged in this important mission was held on Thursday evening, 7th inst., at the hall, 6, Red Lion-square. About fifty partook of refreshment, after which the chair was taken by Capt. C. Gardiner, one of the committee. Prayer was offered, a portion of Scripture read, and a short address delivered by the Rev. J. Gritton. The hon. sec. gave an account of the labours of the society during the year 1868. Sixteen meetings had been held, attended by 1,104 poor girls, and 174 rescued. A meeting for fast young men was also held, which was well attended and very satisfactory, and a home established in Paris. After addresses delivered by Mr. Thomas, of the London Preventive Female Institution; Mr. Hornibrook, of the Home of Hope; and Mr. Russell, of the Rescue Society, giving satisfactory account of the young women sent by the mission to the homes, and making some suggestions as to carrying on the work, remarks were also made by the workers, and it was decided to increase the number of meetings during the present year, and upon a given night to distribute throughout the metropolis a suitable word of kindly advice, and particulars whereby those who are addressed may escape the evil life.

BAPTIST PASTORS' COLLEGE.—On Tuesday last the annual tea-meeting in connection with the Baptist Pastors' College was held in the Metropolitan Tabernacle, on which occasion a large number of friends assembled. In the evening a public meeting was held in the Tabernacle, the building being crowded with an appreciative congregation. The Rev. James Spurgeon (vice-president of the college) addressed the meeting at some length, explaining the object and purport of the institution; after which the Rev. C. H. Spurgeon (president of the college) gave a number of statistics. Since the college was commenced, 285 students had been received for training, which was equal to what some colleges had received during a period of fifty years. In addition to this, at least 460 young men had taken instruction in the evening classes, some of whom had joined colleges of other denominations. The speaker alluded to some cases which had come under his notice, of young men having become students of Hackney College, one of whom especially had spoken highly of the benefits he had received at the evening classes connected with that college. One hundred and seventy-

eight students had gone from the college to settle in the ministry, out of which number 167 still remained in the work, and the remaining eleven only had either died, or left the work. Forty-three distinct new churches had been formed by the agency of the college, to accomplish which few people could count the amount of toil involved, and the failures which had resulted. He questioned whether many missionary societies could boast of as much success during the whole period of their existence. Twenty-two new chapels had been erected as the result of the agency; and an effort was being made to establish churches in eleven destitute districts. Last session there were eighty-two students in the college, and 174 were under tuition in the evening classes. (Applause.) Mr. Rogers, Mr. Gracey, and other representatives of the college, delivered short addresses, after which a deputation from the students presented a handsomely-chased silver coffee-pot to the Rev. James Spurgeon, in acknowledgment of his kindly treatment and liberal advice to the students at the college. The rev. gentleman acknowledged the kindness of the students, after which a lecture, illustrated by dissolving views, entitled "My Rambles over the Hills of Surrey," was delivered by the Rev. C. H. Spurgeon.—*South London Press.*

GREAT YARMOUTH.—Gaul-street Congregational Chapel, which has been in use for 135 years, having been built in 1733, has just been closed for rebuilding. The Independent Church in Yarmouth dates from the year 1642, and is, therefore, one of the oldest churches of the denomination in the kingdom. It was founded by a band of exiles for conscience' sake, who, upon the calling of the Long Parliament, returned from Holland to England, in the hope of finding in their native country "freedom to worship God." The celebrated Wm. Bridge became their pastor. During the Commonwealth, they worshipped in one of the three divisions into which the large parish church of St. Nicholas was then partitioned; the other two being occupied severally by Presbyterians and Episcopalians. In the earlier half of the last century, this ancient church, like so many others in the same period, lapsed into Arianism, and the Gaul-street Chapel was built by a body of seceders, comprising numerically a majority of the church, who held to the doctrines of the Reformation and the Puritans. About fourteen years ago, the congregation having outgrown its old limits, built the King-street Chapel, and has since, while maintaining its organisation as one church, been divided into two congregations, under a double pastorate. The present ministers are the Revs. Wm. Tritton and Wm. Griffiths, M.A., who have presided over the church for some ten years. It has been evident for some time that the old chapel must be rebuilt; and, the plans for a new building having been matured during the past year, it was resolved to close the chapel with the year. Special closing services were held on the last Sunday, and the last day, of the year. On the Sunday, sermons were preached to the united congregations, in the morning by Mr. Griffiths, and in the evening by Mr. Tritton; the services being largely attended and exceedingly impressive. On Thursday, Dec. 31, the communion was administered to the members of the church by the Rev. J. S. Russell, M.A., one of the former pastors, assisted by the present ministers; and in the evening the final service was held. A careful and able historical statement, culled from the church records, was read by Daniel Tomkins, Esq., and addresses were delivered by Mr. Fisher, and by Messrs. Griffiths and Russell, and also by Mr. Tritton, by whom a series of most solemn and spirit-stirring services was brought to an appropriate close. On the following day, preparations were at once entered upon for the removal of the ancient structure.

Correspondence.

MILL-HILL SCHOOL.

To the Editor of the Nonconformist.

SIR,—Remembering the very small number of good first-class schools among Congregationalists, and the increasing demand for such schools, the question arises—Why has Mill-hill Grammar-school been closed? With the prestige of more than half a century's establishment, in a situation most beautiful and accessible, with spacious and unexcelled accommodation, under the superintendence of an influential metropolitan committee, and with a head master of great experience and attainments, the success of the school, *a priori*, seemed certain. The reports of the examiners and the high standing of many of the pupils, fully justified the recently-published declaration of the committee's increasing confidence in and satisfaction with the Rev. G. D. Bartlett, M.A., and proved that the educational machinery of the school was most effective and thorough. Of the six pupils who matriculated, one stood in the honours list, and after a severe examination of five days, conducted by the Rev. Philip Smith, a former head-master, obtained the Bousfield Scholarship. This scholarship, worth 45l. per annum, and tenable for three years, had been in abeyance for the preceding eight years, for want of qualified candidates. Two pupils also distinguished themselves in the late Oxford Middle-class Examinations.

In the presence of such facts, how has the school failed? Has there been a repetition of the old blunder of meddling too much with the authority and measures of the head-master? On what plea will the committee appeal to the public for help in any proposed reconstruction of this institution? Is there anything to pre-

vent its being put on such a basis as will secure the full confidence of parents not only in the educational, but in all its other arrangements?

As one whose family has shared in its advantages I shall rejoice to see Mill-hill eventually prospering, and its late head-master realising in his new sphere of action that success which his skill and devotedness to his work so righteously merit.

I am, Sir, yours truly,

January 2, 1869.

PATERFAMILIAS.

SOUTH LONDON AND ITS CLERGY.

To the Editor of the Nonconformist.

DEAR SIR,—At a social meeting held in St. Saviour's parish, Southwark, on Tuesday, January 5, at which most of the local clergy were present, and the proceedings of which are pretty fully reported in the *South London Chronicle* of last Saturday, Dr. Hugh Allen, among other things, said:—"The Church was on her trial, and must look to herself; for it was folly for her to look to statesmen, who would have nothing to do with supporting her if she was in the way of a Premiership. (Hear, hear.) . . . He went on to say that if ever the country loses the Established Church, it would rue the loss. He had the greatest respect for Dissenters; he had always showed love for them; his whole life was a record of acts as well as aspirations for the good of all the Dissenting brethren who held the truth in Jesus; but he told them that if the Established Church were gone to-morrow they would rue it—the country would go into two terrible divisions; one half into infidelity, the other half to Rome."

With a beautiful abnegation of the Southwark Sunday-school Society, out of respect to the Dissenters of Surrey Chapel, it may be supposed, the next speaker, a Mr. Henry Cator, said, "He established the first Sabbath-school in the district, more than thirty years ago, and since then he worked quietly and without much show for the good of the people." Another speaker, the Rev. A. Twiss, passed on to speak of the disestablishment of the Irish Church, which he said would be a great injustice, and contended that "the Church in Ireland had not been any more a failure than had been the Church of England." Afterwards "The Rev. H. Newton" addressed the meeting, chiefly upon the subject of the fulfilment of prophecy, in the attempt to rob Christ of His third title, that of King of kings, by the efforts that were being made against the Church, as instanced by the proposed disestablishment of the Church in Ireland. He asserted that this title was being sold by infidelity and Popery, and said that those destroyers should be held up in high places for a time, but that they would come down, in illustration of which he referred his hearers to the prophecy contained in the 19th chapter of Revelation."

The only probable explanation for these extraordinary statements, one would, in charity, think is to be found in an after statement that there was an abundant supply of wine at the meeting. It may, however, be as well to tell Dr. Allen that his "Dissenting brethren" can discern the signs of the times as well as he, and that his statement about "the two terrible divisions" is a foolish bugbear. Dr. Allen, in the course of his speech, lamented the Church's inability to lay hold of the men of the country; but has it never occurred to him that talking such utter twaddle as that quoted, may have something to do with it? or if there is danger of drifting towards infidelity and Rome, is not the Establishment, the loss of which it is said we shall "rue," to a great extent chargeable with it? Look at Southwark. It has grammar schools and churches, the former of ancient date, enormously rich and absolutely under Church influence. Is the catastrophe hinted at by the alarmed Doctor any way the result of this school work, or have the masters shirked their responsibility?

Mr. Newton, who thinks Mr. Gladstone's downfall is illustrated by the Apocalyptic vision, ministers, I believe, to about a dozen or so of people in Lant-street. But whether he has many or few to hear him, any or none, matters not, he has his church and his pay. Now, outsiders may, wickedly perhaps, think that such things as these have something more to do with robbing Christ of His third or any other title, than doing simple justice to Ireland. And why he and Dr. Allen are so hard upon infidels and Romanists I can hardly make out. They both, as well as the chaplains of St. Saviour's (there are two), take money from them towards their own stipends, asking no question, I suppose, for conscience' sake. I never yet heard of the Ecclesiastical Commissioners, the Wardens of Account, or the collectors of the rector's rate, returning an infidel's or a Romanist's share of the cess. There are those who think that this want of clean-handedness in matters ecclesiastical does more to make and keep men infidel than any talk of, or action toward, disestablishment or disendowment.

Does Mr. Allen, or do the other speakers referred to, imagine that "the men," whom they want to lay hold of are blind or silly? One need go no further than South London by the river-side, and what does Mother Church say? Under the shadow of Lambeth Palace, the seat of the Archbishop of Canterbury, and contiguous to the residence of the rector of Lambeth, are dirt and demoralisation in abundance. The archbishop has 15,000l. a year, the rector I hardly like to say how many hundreds, but the capacity of the church has just been reduced, and the endeavours of her ministers to uplift the people are imperceptible. I do not mean to

say that at the giving of gifts members are not to be found, but the ordinary worshippers, apart from this, are but as a drop in a bucket, and were it not for Dissenters (including Wesleyans) and a few poor temperance men, the whole district would go clean over to drink and the devil.

The adjoining parishes of Newington and Camberwell, with livings of something like 3,000*l.* a year each, have been sequestered for nearly a generation, and what of religious good is done by the Church, has been almost entirely due to the voluntary efforts of its members. What can working men think of a state of things like this—or of a Church, boasting no doubt of some good men, which puts up with it? Would Dr. Allen like to say in how many parishes this temporary disendowment for the benefit of spendthrift parsons has taken place, or does he know the state of public opinion upon the matter? If he did, he would hardly ask why his Church doesn't lay hold the masses.

And when in St. George's, Dr. Allen's own parish, and in St. Saviour's, the adjoining one, the tax-gatherer demands from Jew, Turk, infidel, Dissenter, heretic, and anybody and everybody, "the pound of flesh," in the shape of Church-rates secured by the Act of Parliament, though they never darken the doors of the Church, except with their curses as they pay the unwelcome impost, how can it be but that many men will go off to infidelity; or wherever they go, the last place they would think of going to learn the lesson of righteousness, would be to the Church?

Where are the people? Why, working men are not fools. And they know that in the Church to which the clergy upon whose speeches I am commenting, belong, there are three parties at the least the members of which have all sworn to believe and teach the same things; that they professedly belong to the same Church, but that their only real union is in relation to the money-bags of the Establishment, apart from which they immediately diverge, and are seen no more together. Dr. Allen, I presume, has given his unfeigned assent and consent to the Book of Common Prayer, but does he believe that as in it that by baptism a child is "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven"? or that any man has a right to say of others, because he has just sprinkled them with water, "Now, dearly beloved brethren, these persons are regenerate, and grafted into the body of Christ's Church"? or that any man, as in the visitation of the sick, can truly say, "I absolve thee from all thy sins, &c."? or in consigning a baptized blackguard's body to the ground, commit it there "in sure and certain hope of the resurrection to eternal life"? If Dr. Allen believes these things, I don't; and moreover, if I did, I would try to be honest, and go over to the Church from which they were borrowed. It is this playing fast and loose with truth and honesty and righteousness by the so-called Church of England [that has so far alienated the masses of the people from her, and which seems likely to leave her but a skeleton Church, a mockery to the kites and crows, unless she ceases to do evil and learns to do well.

From the Church of England herself, and not outside of her, are we to look for increased strength to the Church of Rome and encouragement to infidelity. Never, until the Church gives Christ, not merely His proper titles, but His proper place, will she rise in the power of a new-found liberty to do her fair share in evangelising the world. At present, those who are labouring for the Master outside her pale want not fair speeches, and beautiful but wordy fraternisation, but that she should stand aside while the work is going on; for an army fighting with all its force against itself has no superfluous energy to devote against "the world, the flesh, and the devil," even though it be at a parochial tea-meeting of old women, with abundance of wine.

I am, yours, &c.,
OBSERVER.

RENEWED MOTION FOR THE ABOLITION OF CAPITAL PUNISHMENT.

To the Editor of the Nonconformist.

SIR,—Many of your readers will learn with satisfaction that Mr. Charles Gilpin intends, immediately on the reassembling of Parliament, to give notice of a motion for the abolition of capital punishment, as many members are desirous that the question should be afresh discussed in the Legislature. On this occasion Mr. Gilpin will be precluded from having the support of his friend the veteran abolitionist, Mr. William Ewart (late M.P. for Dumfries), or that of Messrs. Milner Gibson, Charles Neate, J. Fildes, G. Leeman, and other members of the former House. But he will find amongst the newly returned representatives some very decided opponents of the gallows, of whom might be mentioned Messrs. Samuel Morley, Henry Richard, and E. Backhouse. Most of the abolitionists in the late Parliament have been re-elected, including the Right Hon. John Bright, Right Hon. C. P. Villiers, Hon. George Denman, Messrs. James Stansfeld, E. Potter, T. B. Potter, G. Haddfield, J. B. Smith, Jacob Bright, J. Pim, W. Torrens, G. O. Trevelyan, Alderman Salomons, J. Platt, E. A. Leatham, J. Cowen, J. W. Pease, W. T. Mitford, A. Lusk, J. O'Beirne, &c.

Although the motion may not be immediately successful, yet, like the long unsuccessful annual motions upon the abolition of slavery, the ballot, the Sunday

liquor traffic, Church-rates, &c., it will do much good by renewing public attention and reflection. Hence it is Mr. Gilpin's desire that the friends of abolition in and out of Parliament may give him their earnest support on this occasion.

The Private Executions Bill of last session was the first result of the Capital Punishment Commission. It has deprived the advocates of the gallows of one of their chief arguments—that of the "great moral lesson" of public executions. Murders have not as yet increased in consequence of the diminution of this "lesson," but, on the contrary, there appears to be already a perceptible decrease. Meanwhile one of the principal evils of the capital penalty has been again and again brought before the public attention—namely, the danger of hanging innocent persons in consequence of mistaken, but very strong circumstantial evidence, as in the case of Wiggins, who was executed protesting his innocence, and, as is generally believed, with abundant reason for the protest; and of Sweet, who, after two days' trial, was sentenced to death at Wells, a fortnight ago, but who is now found to be innocent of the charge. The execution of the wretched woman Biggadyke, at Lincoln this Christmas, has afforded another horrible illustration of the evils of capital punishment. The report of her struggles with the executioner suggestively stated that "she died hard"; that is to say, a miserable, ignorant woman, who had lived in circumstances of the utmost poverty and degradation, was (for a crime of which there is just a possibility, after all, that she was not actually guilty) put to death on wholly circumstantial evidence, with fearful struggles, importunate wrappings by the chaplain to confess, and with final declarations of entire innocence. The Executive Government, wise, deliberate, educated, and Christian, in order to show its value of human life, strange to say, repeats the act of deprivation on one whose crime was, as it is alleged, committed in circumstances of debased, ignorant, brute-like impulse. Such a crime rather demanded the severest punishment, short of the repetition of the act of killing, and compatible with Christian mercy and reformation in the future. Because a brutal, ignorant criminal shows no mercy to the victim, is that a reason why the intelligent Christian State should imitate the low example?

Abundant experience in many continental and American States proves that such an extreme measure can be dispensed with without lessening the public security, and with no increase of crime. Neither Scripture nor justice warrants the condemnation of men to death on wholly circumstantial evidence; as Pollizioni was sentenced, in 1864, for an alleged murder in London, for which he was afterwards pardoned as innocent, or as many others have been condemned, and even hanged. Circumstantial evidence of the very strongest kind may be utterly delusive, as in the case of Smith, who, in 1868, narrowly escaped at the trial for the Cannon-street murder. Nor can any reasoning justify the hanging of such wretched persons as commit homicidal crime in consequence of hereditary insanity or natural impotence of self-control. As well might we punish a blind man for stumbling.

The advocates of the abolition of capital punishment plead for no impunity to crime, and have no morbid sympathy for murderers. On the contrary, they can show that their object has been practically proved to involve increased certainty of conviction, and a public security additionally sure, as well as more Christian and humanely just. I most cordially accede to Mr. Gilpin's request to aid in every possible way in again urging this subject upon public consideration through the medium of the press, and in inviting the friends of abolition to use their influence with their Parliamentary representatives to support a motion in favour of the object they desire to hasten.

Yours respectfully,
WILLIAM TALLACK.

5, Bishopsgate-street Without, E.C., Jan. 2.

ALEXANDRA ORPHANAGE FOR INFANTS.

To the Editor of the Nonconformist.

SIR,—You have on former occasions permitted me to plead for our infant orphan establishment. I now venture to ask the same favour again, as we are in very great distress for want of funds. Formerly I had to tell you what we proposed to do,—now my report is to tell them what we have done in the short space of four years:—

1. Freehold land has been purchased at the cost of 3,867*l.* 17*s.* 3*d.*
2. Eight cottages have been erected thereon, at the cost of (with the lodge) 5,100*l.*, and seven of them are already paid for.
3. The central building is nearly completed, which will cost 6,000*l.*; besides which
4. The committee have had to provide sewers, make their portion of the road, and otherwise do a great deal of ground work, rendered necessary by the Orphanage being on the side of a hill.
5. All is done by voluntary effort; no salaries being paid but to the household.

The central building, which comprises the dining-room for the infants and all the domestic offices, with the kitchen and store-rooms, has been erected, but is not yet finished, for want of the necessary funds, the cost of which by contract is 6,000*l.* The remaining portion, as the schools, the laundry, and the children's hospital, where all the infantine diseases are to be treated separately, will not be erected until funds have been previously provided to meet the cost of these erections.

At the present time there are forty-nine infants pro-

vided for at the expense of the charity at the houses already referred to; and forty-five with their friends, or at Margate, where they are placed out until the new orphanage is ready for their reception. Those in the house are under efficient management, and that they are well trained is manifest by the following extract from a sermon lately preached at St. Mary's Church, Hornsey-ree, on behalf of the charity, by the Rev. R. Gunnery, M.A., the vicar:—

"Let me add, that having myself visited the orphanage, carefully inspected the entire buildings, domestic and other arrangements, and then afterwards examined the children, I feel justified in stating, from personal knowledge, that for the skill and kindness with which it is managed, for the cleanliness which prevails throughout, and for the Scriptural tone of the instruction given, it will compete with any existing institution I know. I tested the children in arithmetic, and found their knowledge to be as good as, considering their age, it could be. I also tested their Scriptural knowledge, and found it to surpass what I expected. A dozen or more of these little orphans stood up, the eldest of them not eight years of age, and each of them repeated first a different saying of our Lord, and then each a different text of Scripture, and this almost without hesitation or mistake. I have, then, the utmost confidence in commending this charity to your sustained and generous support. It needs it—and it deserves it."

The committee earnestly desire that there should be no further delay in the reception of the infants still kept from their future home. The only difficulty is the want of funds—at the present time the sum of 5,000*l.* is urgently needed to meet the pressing liabilities and wants of the charity. The builders must be paid, and the expenses of the Establishment met, and very speedily, or the difficulties of the management will be very great indeed.

Very earnestly soliciting the support of your benevolent readers, as ours is really a case of urgent need,

I am, yours respectfully,

ELIZABETH S. SOUL,

Hon. Sec. of Ladies' Committee.

11, Boxworth-grove, Islington, N.,

Jan. 12, 1869.

Foreign and Colonial.

FRANCE.

The *Moniteur de l'Armée*, in an article reviewing the year 1868, says:—"Our military state places France in a position to face every eventuality. We are strong enough to-day to live in perfect harmony with all the Powers of Europe, or to fight advantageously those of them who would undertake an unjust war and force us once more to draw the sword."

The Government of France seems to grow daily more bitter against the Press. M. de Segnier, Procureur-Imperial of Toulouse, has just resigned because he will no longer receive incessant reproaches from the Minister of Justice for his lenity towards the press, and publishes his reasons in the *Emancipation*. This very journal recently exposed some acts of a provincial mayor, and was prosecuted for defamation. The Correctional Tribunal admitted that the statements were true, and that the mayor had "illegally practised a system of secret arrests, fictitious employment of the public funds and transfers of credit"; but nevertheless fined the *Emancipation* 60*l.*, gave damages against it for 120*l.*, and condemned it to pay costs.

M. Magne has published his budget, and there has been a fall on the Bourse. The Minister announces the reduction of the floating debt from 900,000,000 francs to 727,000,000 francs, but then four years ago that debt should have been reduced to 600,000,000 francs. M. Magne talks of the surplus of 1867, of 1868, 1869, and 1870; but all these budgets would have been closed with a deficit but for the loan. The Finance Minister estimates that in 1870 the receipts will amount to 1,736,667,393 francs, and the expenses to 1,650,060,248 francs, or, in other words, that there will be a surplus of 86,607,145 francs, which is to be applied to public works. M. Magne is, of course, favourable to peace, and gives us to understand that his surplus for the next year depends on the tranquillity of Europe.

GERMANY.

In Saturday's sitting of the Lower House of the Prussian Diet a motion of Herr Twetten, requiring that Lauenburg should contribute towards the payment of the Prussian public debt, was rejected. Count Bismarck especially opposed this proposition, on the ground that no pressure was necessary to bring about the incorporation of Lauenburg with the Prussian kingdom. That consummation, he said, would follow of itself.

The semi-official *North German Gazette* of Berlin publishes an article in which it continues its controversial criticism of the Austrian Red Book. The article says that the course pursued by the Austrian Chancellor, Count Beust, in giving publicity to despatches containing calumnies against Prussia, and which have never been officially communicated to the Cabinet of Berlin, must, if persevered in, lead to a rupture of diplomatic relations between the two Governments.

SPAIN.

A rumour of dissensions among the members of the Provisional Government is denied. It is also said that the coalition between the Republicans and the Espartero-Progressists is breaking up, and that Marshal Espartero has positively refused to accept the Crown or the presidency of a republic, should either be offered to him. Amongst the Carlist conspirators arrested at Barcelona are bearers of brevets, signed by Don Carlos, appointing them to high functions. Two generals are amongst the prisoners.

It is currently rumoured that the basis of the *entente* arrived at between Don Carlos, Duke of Madrid, and the ex-Queen Isabella, is a matrimonial contract, by which the Prince of the Asturias would marry the daughter of Don Carlos. The *Igualdad*, the organ of the Communists, has been seized.

It is announced that the state of siege at Malaga will be raised before the elections. Four thousand Volunteers of Liberty have offered their services to proceed to Cuba to fight for the preservation of the island to Spain. Tranquillity reigns throughout the Peninsula.

A manifesto has been issued by the Republican party in view of the approaching elections. The substance of the advice given to the electors is to reject all doubtful candidates, and to sacrifice personal rivalry and ambition in order that the whole strength of the party may be turned to account. The electoral operations are to be closely watched, and all illegal influences strenuously opposed. On the other hand, the fullest use is to be made of the means of legitimate agitation supplied by the press, by public meetings, and political organisation. Union is to be the watchword of the party and constitute its strength amid the "divisions which are undermining the monarchical party." The proclamation concludes by exhorting the citizens to exert themselves to the utmost in order to obtain the triumph of the Republican candidates, and says that if they are successful the last vestiges of the old *régime* will be swept away, and Spain be saved.

Advices from Havannah state that Cespedes, the leader of the insurgents, had proclaimed the emancipation of the slaves. The insurgents still menace Puerto Principe.

The *Times* correspondent at Madrid gives a shocking account of the fighting at Malaga, which he says exhibited all the best and worst features of the national character, and was remarkable for that headlong and ferocious contempt for life—for his own as well as for other people's life—of which the Spaniard is more capable than any other race in Europe when his blood is up. The hopelessness of the contest seems to have struck some of the popular leaders from the beginning. The volunteer battalions were forsaken by their superior officers, and the consequence was desertion from the barricades almost *en masse*. It seems that a priest, by name Don Enrique Romero, went among the people, and by his words, spoken and written, prevailed on the popular combatants to go forth again. No less than three priests were conspicuous at the barricades. We hear of one firing upon the troops from a window in the Church of the Carmen; of another whose weapon was an air-gun, with which he was enabled to do great execution before the attention of the soldiers was directed against him; we hear of children ten years old being raised by their fathers above the barricades, holding mere toy pieces which, however, they managed to discharge at the assailants; we hear of young girls with cartridge-boxes at their waists and pistols in their hands. We hear of soldiers advancing under shelter of the prisoners they had taken, and the bullets of the volunteers finding their way to the soldiers' bodies through the bodies of their sacrificed companions. We hear of girls rushing forward to clasp the soldiers in their arms, that their lovers might despatch them by stabbing them in their backs. Nothing but despair could suggest the insane resistance which took place. Instances are mentioned in which, as in some of the narrowest lanes of the district of Perchel, a handful of volunteers held their ground against 300 soldiers. Most of the wounds were inflicted by the bayonet; not a few were dealt in cold blood after the conflict. The greatest number of the dead belong to the most abandoned class of society. The Government reckons the killed on its own side at forty-eight and the wounded at 150.

TURKEY AND GREECE.

The Conference met, as announced, at four o'clock on Saturday afternoon, at the Ministry of Foreign Affairs in Paris. The following plenipotentiaries were present:—Lord Lyons, for Great Britain; Prince Metternich, for Austria; Count Solms, for Prussia; Count Stackelberg, for Russia; the Chevalier Nigra, for Italy; Djemil Pasha, for Turkey; and M. Rangabé, for Greece. The last-named Minister has no vote. At the close of the first meeting telegrams were, it is said, sent to Turkey and Greece requesting those Powers to maintain the *status quo* during the sittings of the Conference. It has been stated that the Greek Plenipotentiary protested against his position as compared with that of the Turkish representative, and subsequently withdrew from the Conference. This report is only very partially true. What M. Rangabé did was simply this: he claimed to sit on an equality with the representative of Turkey, and when the claim was disallowed, as by the very conditions of the Conference it was obliged to be disallowed, the Minister said he should telegraph to Athens for instructions as to whether he should take part in the proceedings without a vote or withdraw.

The reports of Prince Metternich, the Austrian Plenipotentiary at the Conference, to his Government, confirm, it is said, the general expectation as to the friendly dispositions of the Powers, and add that the Conference will probably conclude its labours at the third sitting. According to the same intelligence Greece will on no account receive a deliberative voice at the Conference.

The *North-Eastern Correspondence* publishes an important letter from its correspondent at Constantinople, under date of Dec. 30. It is difficult, says the writer, to decide how far Russia will support Greece in the war which is threatened, but it is incontestable that the latter Power, in provoking a war

against Turkey, counts much more upon insurrection in the Turkish provinces than upon her own forces for success. Events will soon show how far those calculations are correct; in the meanwhile the probability of a war has stirred up all the enemies of Turkey, and the Russian and Greek propaganda has renewed its efforts with greater zeal than ever. Throughout Bulgaria proclamations have been issued, declaring that the moment for the great struggle has arrived, and that the Czar and the King of Greece will soon come to the succour of the Christians with their invincible armies, and also promising that the Turks shall be driven out of Europe in the spring. The Porte has become alarmed, and besides sending numerous reinforcements to the Danubian provinces, has replaced Sabri Pasha by Osman Pasha, the former Governor of Bosnia. The writer further says that the Turks wish that the Conference may separate without agreeing to means of conciliation, believing that an immediate war would be less serious than peace under existing conditions, which render impossible all amelioration of the country, and are bringing about slowly but surely a dissolution of the Ottoman empire. The Mussulman population is showing great discontent against the Government, accusing it of being guided by the counsels of the Western Powers to the detriment of the interests of Turkey. This feeling has manifested itself in the preaching of a holy war against the Greeks, and the Iman Sari-Yerli-Effendi, one of the most popular in the Mahometan Church, recently, from the pulpit in the Mosque of Bayezid at Stamboul, called the faithful to arms in defence of the religion of Mahomet, and conjured them to overthrow the reigning Sultan, who had become the docile instrument of the infidels. He was arrested, but his words left a vivid impression on the people.

RUSSIA.

The Russian press is unanimous in predicting the failure of the Conference. In an article published on the 3rd inst. the *Golos* says that nothing short of conceding the most unreasonable demands of Turkey can bring about a pacific solution of the present difficulty, and warns the Great Powers against half-measures such as those taken in the Luxemburg affair, "a patched-up peace being, under present circumstances, more dangerous to Europe than war." The *Invalide Russe* declares that it will be impossible for Russia to support the Turkish ultimatum at the Conference, "as the Greek Government has given no support to the Cretans, and could not constitutionally prevent the patriots of Athens from assisting their heroic brothers." This view is also that of the *Moscow Gazette*, which in a violent article against Prussia accuses the Berlin Government of having driven Turkey into precipitating a rupture with Greece, in order to bring about a conflict between Russia and France. Both the *Moscow Gazette* and the *Golos* urge Napoleon to foil this manoeuvre of Count Bismarck by joining Russia in behalf of the Greeks. They remind him that when the Cretan insurrection broke out, France showed the same sympathy for the Cretans as Russia, and hint that a Franco-Russian intervention in favour of Greece would also have the energetic support of the Government of the United States.

FOREIGN MISCELLANY.

A despatch from Copenhagen states that Prussia is storing immense quantities of war material in the fortifications of Duppel and Sonderborg.

Enormous landslips have occurred at Ragatz, in the canton of St. Gall, completely blocking up the valley, and thus stopping the flow of the river Tamina and forming a large lake.

From Bucharest we are told that the Sultan has sent an autograph letter to Prince Charles, congratulating him on the peaceful policy of the Roumanian Government, and on its evident desire to preserve friendly relations with the Porte.

Garibaldi, in reply to a letter from the Democrats of Pesth, has written a letter, dated Caprera, Dec. 22, in which he advises the Hungarians to separate from Austria, by whom, he says, they are sure to be betrayed when, "her fears being over, she throws off the mask of Jesuitical hypocrisy which covers her hyena-like face."

EARTHQUAKE IN MEXICO.—Intelligence from Mexico announces that an earthquake occurred on the 20th of December in the cities of Colima and Manzanillo. Several persons were killed, many houses were destroyed, and nearly all the buildings in both places were more or less damaged.

SIR JOHN LAWRENCE.—We learn from Calcutta that there is a movement throughout India to raise subscriptions for a statue of Sir John Lawrence, who is the first man of the people that has been Governor-General since the days of Warren Hastings. A committee of fifty of the leading men of India, representing all classes and all the provinces, is in course of formation, and will soon be announced.

THE AUSTRIAN GOVERNMENT AND THE POPE.—The conflict in Austria between the clergy and the Government still continues, and the latter shows no disposition to yield any of the ground it has taken up. Two new laws complete the recent liberal legislation with regard to civil marriage, and are regarded as a step towards the complete separation of the Church from the State. The clergy meanwhile keeps up its hostility, and the Government replies by repressive measures. An ultramontane paper, the *Friend of the People*, has been seized for publishing a letter from the Pope condemning the new institutions of the empire. This rigorous act has produced, it is said, a profound sensation, and is without precedent in Hapsburg annals since the reign of the Emperor Joseph II.

WHOLESALE GAMBLING IN AMERICAN SHARES.—Mr. Vanderbilt and his immediate connections own half the shares of the New York Central Railway, and control another large section. A group of speculators made an effort to "bear" these shares, and Mr. Vanderbilt determined to punish them. He accordingly ordered his nominees, the directors, to declare a dividend of eighty per cent. in scrip, exchangeable for new shares, and four per cent. in money. The shares went up from 123 to 162, the "bears" were ruined, and Messrs. Vanderbilt and Co. pocketed about a million sterling. It is asserted that nothing whatever had happened to justify the dividend, which, in fact, is nothing but a new and illegal issue of shares, by which, of course, new purchasers will suffer. If that is true, buying railway stock in New York must be very like playing hazard against loaded dice.—*Spectator*.

THE POPE AND THE EXTRAVAGANCES OF DRESS.—A French lady, Mdlle. Marie de Gentelles, having recently published a book censuring the luxury of women and the extravagance of their dress, has been rewarded by a letter from the Pope highly approving of the work, wishing the author the utmost success in the mission she has undertaken, and bestowing upon her his paternal blessing as a gage of that success. In his letter Pius IX. recalls the fact that in October last he felt compelled to say a few words on the same subject to the people of Rome. The substance of his present remarks is that women who spend too much thought upon dress have none left for religion or family duties. In concluding, he says that if wives wish to gain the esteem and affection of their husbands they do not need costly and splendid toilettes, but have only to cultivate their hearts and minds.

MR. PEABODY'S BENEFACTIONS.—The benefactions of Mr. G. Peabody are far larger than generally supposed. A few days ago, when his latest gift of 500,000 dollars to the London poor was announced, we spoke of his donations as amounting to an aggregate of over 4,000,000 dollars. But we have been furnished with an authentic list of Mr. Peabody's gifts, and we find that they amount to over double this sum; in fact, they amount in all to over 10,000,000 dollars in our currency. The following list (gold values) will display the remarkable facts; and this list does not include the large sums he gave to further American interests in the Great Exhibition of 1851, nor other large sums he has given for international banquets and such purposes:—To the poor of London, 1,750,000 dollars; Baltimore Institute, 1,000,000 dollars; for education in the South to blacks and whites, 2,000,000 dollars; for a museum to preserve American relics, Yale College, 150,000 dollars; for a similar museum in Harvard College, 150,000 dollars; for institute and education at Danvers, 250,000 dollars; for a free museum at Salem, 50,000 dollars; to the State of Maryland, 250,000 dollars; Bishop McIlvain, for Canyon College, 250,000 dollars; Kane's Arctic Expedition, 10,000 dollars; for "memorial church" to his mother, 100,000 dollars; to members of his family, 2,000,000 dollars—total, 7,735,000 dollars.—*New York Times*.

EARTHQUAKES AND VOLCANIC ERUPTION IN ICELAND.—A letter from Reykjavik, dated Dec. 9th, says:—"Several shocks of earthquakes occurred in the south of Iceland in the beginning of November, some of which were of considerable force. On the 1st, a little after 4.30 a.m., the first concussion was felt. From this hour till seven a.m., four or five shocks were felt, but these were less violent than the first shock. On the same day, at eleven p.m., a violent shock was felt, which was succeeded by others of less force during the whole night. These shocks seemed to culminate the next day (2nd November), when, about eleven p.m., a very hard shock was felt, which was almost immediately followed by another, far surpassing in violence all the others. Many other shocks of less violence succeeded at short intervals, and not a few similar shocks were noticed during the following week. The motion of the earth was undulating, the undulations seeming to pass from E. by N. to W. by S. From reports which have arrived from other parts of the island, it appears that no earthquakes were felt eastward of the desert of Mjrdalsandur; but westward of that place, and northward of Reykjavik, over the districts of Borgarfjardarsjela and Mjra Sjela, they were not less violent than here. At one farm in that district a sheepfold fell down, and a few sheep were killed. No damage was occasioned at Reykjavik, except that some lamps were broken, and stones were removed from their proper places. Persons who have since come from the eastern part of Iceland state that they observed at a great distance a column of smoke, with flames ascending into the sky, apparently at the same place where the volcanic eruption occurred last year."

MAZZINI ON ENGLISH FOREIGN POLICY.—M. Joseph Mazzini has addressed a letter to Mr. John M'Adam, of Glasgow, in answer to a request for an appeal from him to the British people on behalf of the Spanish nation, now threatened with anarchy through "the intrigues of surrounding despots, who will not agree to a constitutional monarchy, nor permit the establishment of a Republic." M. Mazzini, after acknowledging the receipt of 100*l.* sent to him through Mrs. Chambers, which sum, he says, will be applied "partly to the relief of our prisoners in Rome, partly to the furtherance of our national aim—our metropolis, our natural frontiers, and true liberty, which we have not," goes on to say, "I cannot find time for what you wish concerning Spain; but even if I could I fear I would not do it, because I feel despairing about any influence to be exercised on your country by any possible appeal. A few chosen individuals excepted, your nation is not alive to the

sacredness and to the necessity of an international policy—which I might say would not be understood." M. Massini further writes, in the course of a lengthy communication:—

Your Manchester school taught men the worship of material interests, and—amongst your best, John Bright—summed up Britain's programme in the words "Perish Savoy," rather than front a material sacrifice for England. Your Lord Palmerston shrugged his shoulders at Louis Napoleon's interference in Rome. Your statesmen, your official representatives, kept silent before the re-enthronement of the Pope through foreign bayonets; and the recent second French interference did not elicit from them, whilst we were bleeding at Mentana, a single word of reproof. You allowed, spite of your promises, Denmark to be crushed by Austria and Prussia. Should Spain be invaded by a Bonapartist army for the sake of putting down a Republican Government, your Cabinet would stand unmoved—exactly as Canning's Cabinet. Even Canning stood unmoved at the French army invading Spain in 1823, for the sake of overthrowing a Constitutional Government then.

THE MISSIONARY DIFFICULTY IN CHINA.

The *Times*' correspondent at Shanghai gives full particulars of the reparation exacted by her Majesty's Consul, Mr. Medhurst, at the hands of the Chinese Viceroy at Nankin. He says:—

The squadron anchored off Nankin on the evening of the 8th inst., and formal notice was at once given to the commander of the Chinese gunboat Tung-che that he was not to move from his anchorage without permission from the Rodney; that he was, in fact, to consider himself formally "attached." On the following morning Mr. Medhurst, accompanied by several consular and naval officers, and escorted by a guard of sixty marines, had an interview with the Viceroy, in whose company were seated Ma, his successor elect, the governor of the province of Kiangsen, and the Taotais of Chinkeang and Shanghai. I need hardly recall the immense size of Nankin to explain that the ships had to anchor nine miles from the palace. Five miles of this distance—up a creek—the party were conveyed by the gunboat Slaney and the Rodney's steam launch. At the Han-se gate chairs were waiting to convey them the remainder of the road.

Mr. Medhurst at once opened the negotiations, going again over pretty nearly the old ground, and eliciting pretty nearly the same replies put forward in the despatch which I referred to some weeks ago. The riot was reduced to a bare disturbance of the popular mind; the proclamation on stone would tend to perpetuate ill-feeling; the gentry accused of prompting the outbreak were far too high-minded to connive at any such act. The contest was a hopeless one, however; and, after a hot discussion, Tseng agreed to every one of Mr. Medhurst's demands, appointing the Taotai of Shanghai and another high official to accompany him to Yangchow, and there hold a high court of inquiry into the riot and its causes. Mr. Medhurst expressed his satisfaction, but next asked for some guarantee for the fulfilment of the conditions assented to. It would have been quite consistent with the Chinese policy to get rid of the pressure at Nankin by changing the venue to Yangchow, and then nullifying every concession by a series of petty obstacles. The mandarins were indignant, however, at the implied want of confidence in their good faith. Had we not the Viceroy's word and his seal to a written agreement? What further security could we need? But Mr. Medhurst had fresh in his memory the retraction by the Viceroy of all the promises made in presence of the Rinaldo after that vessel had left, and suggested that promises were liable to be broken at times, and that the Chinese gunboat Tung-che must be handed over as a material guarantee for the fulfilment of the new covenant.

Thus far the discussion had gone on amicably enough, and Tseng had ceded at last with not too bad a grace. He probably trusted to time, misrepresentation, and skilful evasion to lessen his defeat in the eyes of his subjects. But the surrender of the Tung-che was an open and marked confession of helplessness. He, whose name had been looked on as a tower of strength, whose arsenals and steamers were boasted of as raising China to the level of foreigners in warlike strength, of whom it had been predicted that in a few years he would sweep the barbarians into the sea—that he should thus be held up to public view humbled and defeated in his first collision with foreigners, his guns powerless, the first of his new gunboats at the mercy of our fleet, was intolerable. And it was the more so as he had arranged to proceed in this steamer towards the seat of his new government. An immense procession of mandarins was to escort him on his way, and the new steamer was to be decorated and to be the scene of high festival on the occasion. All this was now upset. Instead of leaving Nankin triumphant, he would have to drift quietly out, humiliated. And commensurate with the depth of his rage was the force of his expression. He and his colleagues alternately stormed and entreated. The Chinkeang Taotai denounced the proceeding as impossible; it was not "amicable," and were not all these negotiations amicable? Tseng turned in his agony to the subordinate consular officers of the party, and begged them to intercede with their chief. But Mr. Medhurst was firm; he knew too well the hollowness of Chinese promises, and the value of making some show of power for the benefit of the people; and Tseng was told that, if the Tung-che were not quietly given up, she would be taken. There was no escape from the hard condition. Everyone felt sorry for Tseng personally, and would gladly have spared him the humiliation which he evidently so much dreaded. But it would have been unwise in the extreme to have taken away the fleet after so much display without some substantial proof of success. The Chinese would have at once said that their Viceroy had again repelled us, and had referred her Britannic Majesty's Consul to the petty officials at Yangchow for satisfaction; and the mandarins themselves in all probability would have ignored every promise made so soon as the pressure of the fleet had been withdrawn. As I said before, then, Mr. Medhurst was firm, and the gunboat was given up.

On the 10th inst. the new Viceroy, Ma, took over the seals of office. Though he had been several days in Nankin he had very naturally preferred that his prede-

cessor should allay the storm he had created; and it was far more satisfactory to foreigners that this should be so. If Tseng had gone off with the glory of his first rejection of our demands intact, the Chinese would have ascribed this to his pluck, and Ma's submission to cowardice. They would still have believed that if Tseng had remained the British would have been defeated. The first act of the new viceroy was to offer any compensation demanded for the illegal detention of goods at the Hwei-quan barrier; but to plead the impracticability of punishing the Hoppo, as he was appointed directly from Peking. Mr. Medhurst expressed his regret that in that case he should be obliged to go to Hwei-quan personally to see the necessary measures taken—an alternative which seemed to excite only less horror than the seizure of the Tung-che.

On the 11th her Majesty's Consul paid an official visit to the new Viceroy, and on the following day the latter returned this on board the Rodney, whither he was conveyed in a small steamer attached to the expedition. The ship was of course inspected, and his Excellency expressed high admiration at her cleanliness and order. He was saluted with nineteen guns as he landed, and seemed pleased with his reception.

Next day the fleet weighed anchor and returned to Obinkang, anchoring off the mouth of the Grand Canal, which Mr. Medhurst ascended on the 14th to Yangchow with the gunboats Slaney and Dove, and an escort of 400 marines and bluejackets from the Rodney. He was well received, and good quarters were given him and his escort in a handsome temple called "The Hall of the Ten Thousand Genii." It is amusing to learn that in a last despairing effort to hide the extent of this "demonstration" from the inhabitants, the authorities guided the troops by all the back lanes to their new abode. This was submitted to at the time; but Mr. Medhurst intends, before he leaves, to march the men through all the principal streets, and to post proclamations—in addition to the stone tablet—explaining the reason and results of the entire expedition.

His work at Yangchow is nearly finished. Indemnity to the missionaries and to the owner of the goods detained at the Hwei-quan barrier has been paid; the required proclamation has been drawn up, and is being engraved; the local magistrates had been already removed; the punishment of the instigators of the riot is the chief remaining difficulty. One or two men of inferior rank have been implicated, and will be punished; but I much fear the arch culprits will escape. It is impossible to get evidence against them. They are far more powerful locally than the district magistrates, and it is worth more than the life of any Chinaman to testify against them. Any one doing so would be annihilated directly the troops have left. Even if this point be not fully attained, the determined action taken in the matter will have a most beneficial effect on our relations with China. The mandarins had become intolerably insolent and obstructive, and this timely display of energy has probably prevented a more serious collision that would have soon become inevitable.

The *Times* does not concur with its correspondent in admiring the zeal of Consul Medhurst, but is of opinion that our countrymen in Nankin went too far in taking upon themselves the punishment of the constituted Chinese authorities for their failure to provide adequate protection against popular insubordination. This is no question of the right and duty of English captains or consuls to bring help to their countrymen actually enduring wrong at the hands of semi-civilised Orientals. Here the wrong, whatever it may have been, was done already. The exaction of compensation to the sufferers was a matter altogether within the province of Sir Rutherford Alcock at Peking. The completeness of the success achieved at Nankin ought not to blind Englishmen to the embarrassments to which any toleration of this kind of policy in China is sure to lead. If Great Britain take into her own hands the punishment of provincial anarchy or insubordination there, the Court of Peking will not be at much pains to enforce satisfaction for British wrongs which British subjects are thus ready to enforce for themselves. Still more, if every official of this country assert the right of chastising such offences without communication, either with the Chinese or his own Government, it must be expected that the several officials of other nations equally interested in Chinese trade will claim the same privilege. It is not difficult to see that no country would suffer more materially from the establishment of such a license than this. The only solace to be derived from this misadventure at Nankin is, perhaps, that it brings vividly before the nation the dangers of the policy which was at one time recognised as more or less legitimate in China, and that it demonstrates the necessity of the policy supposed to have been adopted since the last Chinese war, and the expediency of enforcing it on European officers in China as the only legitimate policy now.

THE CHARITY "SCREW" AT LLANGOLLEN.

(From *Baner ac Amserau Cymru*.)

We have this week to call attention to a new specimen of a "screw" of a mean, unrighteous, and most disgraceful kind. Our readers know that in most parishes throughout England and Wales sums of money have been bequeathed from time to time for distribution among the poor of those parishes. Those bequests are generally distributed on St. Thomas's Day, and are popularly known as "The St. Thomas's Gifts." Those bequests, with very few exceptions, were left to the parish "poor" as such; not to the poor of any religious or political sect, but to the really poor of the parish independent of all party creeds. The distribution of these gifts is generally entrusted to the rector or vicar of the parish, together with the wardens and overseers, and it is expected of them, as trustees of such charities, to administer righteously and impartially before God and man. They should see, first, that those bequests are applied for the relief of the poor, and not squandered in other

ways, and especially that no portion of the money should be used to promote any sectarian or political purposes, but in such a way as may be of most benefit to those intended to be benefited. It appears that in the distribution of these charities at Llangollen the overseers of the poor are not recognised as having any voice at all in the matter, though their office is designated at the head of the charity list on the church wall as distributors. For the past three years the vicar and his churchwardens took the management wholly into their own hands. The usual mode of distribution was by tickets for the purpose of buying clothing; and the recipients of the charity ticket were allowed to buy in the shop most convenient, and where they could use their tickets to their best advantage without being limited to the shops of any sect or party. Such has been the usual custom. About six months ago the late reverend Vicar of Llangollen, W. Edwards, died. He was esteemed by Dissenters and Churchmen as a peaceable, charitable, and liberal-minded man. The Rev. E. R. James, late of Prestatyn, was appointed as his successor. And since his appointment a new system of distribution has been adopted. Instead of allowing the poor to use their tickets in the way most to their benefit, they must go to the shops named on their tickets, and were confined to four Tory shops. Shop number one is a small tailor and draper's, kept by the clerk or clochydd; numbers two and three kept by two brothers who had been zealous and active for the Tories, one of whom had opened a part of his house for a Tory committee-room. Shop number four is an old-established house, now kept by a church-going widow, and a sister-in-law of one of the wardens. It is evident at first sight that there were two objects in view in limiting the charity tickets to these four shops. First, to prevent their passing into the shop of any Liberal tradesman; and secondly, to secure the benefit of the charity custom to Churchmen and Tories. Now, the question is—Have vicars and churchwardens a right to pervert bequests made for the "relief of the poor" of any parish, to serve the purposes of any party, ecclesiastical or political? Are the distributors to regard the benefit of the poor as their rule of action, or guiding principle? or are they to turn such streams of charity to their own channels, and to promote their own party purposes? If the St. Thomas charities are really intended for the benefit of the poor, and not for the purposes of party, let the poor be at liberty, as heretofore, to take their tickets where they choose, and use them as may be most to their advantage. The Llangollen ratepayers must see that their parish poor are treated fairly in this matter; and we rejoice that their public spirit and sense of fairness will not allow their poor fellow-parishioners to be restricted and wronged in the way indicated. They intend to call a public meeting in order to memorialise the Charity Commissioners on the subject, so as to secure to the poor of their parish their just rights on occasions to come; that they may no longer suffer from this new St. Thomas's charity-screw; and we hope that their public-spirited remonstrance will save other parishes from the cruel operation of such charity-screws.

OVEREND, GURNEY, AND CO.

The inquiry into the charge against Mr. H. E. Gurney, Mr. J. H. Gurney, Mr. H. F. Barclay, Mr. H. G. Gordon, Mr. W. Rennie, and Mr. R. Birkbeck, of having, in the capacity of directors of Overend, Gurney, and Co. (Limited), conspired together to defraud the public of the sum of 5,000,000*l.* sterling, was resumed on Friday, before the Lord Mayor of London and Alderman Sir T. Gabriel.

The principal points proved at the close of the last examination were that a sum of nearly 9,000,000*l.* sterling, which consisted of irretrievable bad debts lost by the old firm, was carried to the credit of the firm of Overend, Gurney, and Co. (Limited), and a sum of 125,000*l.* was also carried forward to the credit of the new firm as interest due upon that amount, the whole transaction being, it was alleged, an entire myth, and so far as the shareholders were concerned, a serious fraud. It was also proved, during the short period of nine months, during which the new company was in existence, they largely increased the original losses.

Mr. Howell, the accountant, was recalled. He said that the premises of Overend, Gurney, and Co., in Lombard-street, were sold to the new company for 26,572*l.*, and the total amount charged for this and some other items, consisting of furniture, good-will, &c., amounted to 450,000*l.* and the sum of 561,500*l.* was eventually carried to the credit of the directors of the old firm, and 476,000*l.* of that amount was withdrawn for guarantees, and other liabilities of the original firm. All these items appeared in what was called the suspense and guarantee account, and all the sums so paid in to the credit of the old firm were at once withdrawn, and one item of 153,000*l.* was placed to the credit of the Norwich bank. A sum of 35,000*l.* was also paid to the credit of the defendant H. E. Gurney, and other large sums were also placed to the credit of the directors of the old firm, and other members of the Gurney family. The last sum of 6,300*l.* was paid to the credit of Mr. H. E. Gurney on the 12th of March, two months before the failure of the company.

Mr. Lewis then asked the witness whether any of these large sums of money related in any manner to the indebtedness of the new company?

Mr. Giffard objected to the question.

The Lord Mayor ruled that the question was admissible.

Mr. Howell then stated that he had ascertained from the books that the payments were made to meet the engagements of the old firm, and had nothing

whatever to do with the new company. These liabilities were all in existence at the date of the transfer of the business of the old firm. The witness then proceeded to state that the only pecuniary interest the partners of the old firm had in the new company was through their overdrawn account. (Laughter.) This amounted to 2,300,000*l.* (Laughter.) He then explained the way in which he traced the different items in the books, in confirmation of the general statement he had given in evidence. Among the items was one of 634*l.* for "Christmas boxes."

Mr. Lewis: And this came out of the funds of the limited company at a period when the accounts were actually overdrawn by millions, although it was said in the prospectus that the partners in the old firm would continue to have a large pecuniary interest in the new concern!

Serjeant Parry and Mr. Giffard both objected to such statements being made by Mr. Lewis.

Mr. Howell went on to say that among the other sums paid was one for 12,560*l.* for a call upon 2,500 shares in the Ebbw Vale Railway Company.

Serjeant Sleight said that this fact was not disputed. The company was bound to pay the calls on the shares held by them.

Mr. Lewis said they wished to know what had become of the shares?

Serjeant Sleight said that this would be shown in due time. (A laugh.)

Mr. Howell then said that a sum of 50,000*l.* was paid to the Bank of London on the 12th of March under a guarantee by the old firm, with which the new company, as far as he could ascertain, had nothing whatever to do. A sum of 52,000*l.* was also paid at the Agra Bank under a similar guarantee that had been given by Overend, Gurney, and Co., and for which they were liable at the date of the transfer of the business to the new company. He said he had examined the books and could not discover that the new firm was in any way interested in the payment of these large sums, and they were merely used for the payment of sums that had been incurred by the old firm. Mr. Howell then proceeded to give similar evidence with regard to other large sums that had been paid out of the capital of the limited company to settle liabilities of the old firm of Overend, Gurney, and Co. upon dishonoured bills and guarantees that had been given by them, and for which the limited company was in no wise responsible. It appeared that a sum of 560,000*l.* was paid in from the private estates of the partners in the old firm to the credit of the limited company, but they only benefited from this amount to the extent of 83,000*l.*, the whole of the balance being absorbed by the liabilities of the old firm. Some further evidence was then given to show that, at the time of the transfer of the business, instead of the total liabilities of the firm upon outstanding bills and other liabilities being only 9,843,440*l.*, they were, in reality, nearly 24,000,000*l.* Mr. Howell further stated that a great many leaves were torn out of one of the books of the firm of Overend, Gurney, and Co., called the guarantee book. On the book being produced, Mr. Howell stated that twenty-eight leaves were torn out of the book, and he had no means of ascertaining what entries were upon those leaves. About six weeks before the stoppage of the company Mr. John Henry Gurney drew out 3,026*l.*, which balanced his account, and no funds of his remained in the hands of the limited company. (A laugh.) Mr. Edmund Gurney had only 79*l.* in the firm at the time of stoppage, but Mrs. Birkbeck had 812*l.*, which appeared to have been overdrawn. On the 10th of May, 1866, when the limited company closed its doors, Mr. Barclay had on deposit 10*l.* 4*s.* 4*d.* (Laughter.) The amount which he had had on deposit was 71,000*l.* Mr. Rennie had no deposit, and Mr. Gordon also had no deposit. An attempt was made to show that members of the families of Gurney and Barclay had a large amount of shares allotted to them, and immediately afterwards sold them at a large premium, but it was decided that that evidence was not relevant to the case of the defendants Overend, Gurney, and Co. Mr. Howell further stated that the old firm for five or six years previous to the transfer lost 600,000*l.* year. This concluded Mr. Howell's examination-in-chief, and the inquiry was then adjourned to Friday next.

ELECTION INTELLIGENCE.

THE PETITIONS.

Several points of importance respecting election petitions were discussed on Saturday before Baron Martin and Justice Willes, who are sitting as judges at chambers. The one of most consequence had reference to the length of time which would be necessary for hearing the petitions. It was stated that the practice of the Committees in the House of Commons on a scrutiny has been to hear counsel open, sum up, and speak in defence of every single vote objected to; but Mr. James elicited from the judges that they would be likely to object strongly to so much oratory. The probability is that such cases will be heard and decided without speeches, or with as little speechification as in the court of a revising barrister.

Another petition has been presented against the return of the Right Hon. W. E. Forster for Bradford. It is signed by Messrs. Storey and Garnett, and its prayer is that if, on the trial of the first petition, Mr. Forster should be declared, by himself or by his agents, to have been guilty of bribery or undue influence, it shall be determined that he was incapable of being elected, that the second election was void, and the right hon. gentleman be condemned in the costs of the petition.

The total number of objections taken by the Norwich petitioner (Mr. J. H. Tillett) is 411; and by the respondent (Sir H. J. Stracey, M.P.), 296. The respondent was in a majority of 157, according to the official declaration of the poll. Mr. Baron Martin will proceed with the inquiry on Friday morning.

In the Dublin Court of Common Pleas on Monday, an application to change the venue of the Carrickfergus petition to Belfast was refused with costs. In the matter of the Dublin and Limerick petitions orders were made to furnish bills of particulars three days before the trial.

The proceedings at Windsor in connection with the election petition commenced yesterday. Mr. Justice Willes was officially received by the Mayor and under-sheriff at the railway station. There was a large concourse of spectators and much excitement. Mr. Justice Willes was conducted in some state, in a carriage, preceded by Superintendent Davis and the police in procession, to a house in Park-street, close to Long Walk, which has been taken for his use while at Windsor. Soon after his arrival the trial of Colonel Richardson Gardner's petition against the return of Mr. Eykyn began at the Town Hall, which had been prepared as a court of law. The case is likely to be a terribly long one, if but half the 400 witnesses talked of are to be examined. Although yesterday was a kind of gala day, good progress was made. Mr. O'Malley got through his opening statement, and several witnesses were examined in reference to one of the charges of bribery.

CLARE COUNTY.—In returning thanks for his re-election as Judge-Advocate-General, Sir Colman O'Loughlin told his constituents at Ennis, that after the establishment of religious equality in Ireland, the land question would occupy the attention of the Government. Probably it would not be possible to deal with the latter in the ensuing session, but there would be a measure for the reform of the grand jury system, and "no doubt the Irish railways would be taken up by Mr. Gladstone, and settled in a satisfactory manner." With regard to taxation, though the late Government had, it was stated, not left the country in a worse condition than it had been with respect to its revenues, two millions more, contrary to expectation, will have to be provided for the late Abyssinian expedition, and consequently no reduction in taxation can be anticipated for the present.

KERRY COUNTY.—At his unopposed re-election, Viscount Castlereagh, the Vice-Chamberlain of the Household, with particular reference to the tenure of land in Ireland, said that legislation must include the securing of the occupier in the fair fruits of his industry, and the right of protection from arbitrary and capricious eviction. "The tenant is, in a word, to be placed by the law and Constitution of the country in the position of being able to demand, as a right, what he is now compelled to sue for as a favour." Their representatives in Parliament, added Lord Castlereagh, "must now share in the great work of the regeneration of Ireland, and in laying the foundations deep and broad of her future prosperity. In Mr. Gladstone they had a leader foremost in honesty, intellect, knowledge, statesmanship, and sympathy with the people." One thing more only was wanting to add grace to the coming triumph, and crown the victory, peace and union amongst all religious denominations. "Give us these," said the speaker, finally, "and the regeneration of Ireland will be achieved without leaving a trace of bitterness behind, and the memory of centuries will be blotted out for ever."

CLACKMANNANSHIRE.—Mr. Adam was on Wednesday re-elected M.P. for the united counties of Clackmannan and Kinross. The proceedings were held at Dollar. There was no opposition. Mr. Adam, who is the Scotch Lord of the Treasury, in the course of his speech warned the country not to be too sanguine as to the reduction of the expenditure.

It is not a thing to be done all at once. Millions can't be taken off in one year. It must be a matter to be taken up gradually, seriously, and determinedly. That I believe to be the intention of the members of her Majesty's present Government, and I feel assured that, apart from any wars arising, or any circumstances over which we have no control, the expenditure of this country will in future years be considerably diminished. (Cheers.) The great spending departments—the War Office and the Admiralty—are now entrusted to the care of gentlemen who are very strong in favour of economy. The department to which I have the honour to belong, the controlling department of the Treasury, has been reconstituted to a great extent. The Commissioners of the Treasury have had duties given them which they had not before. One of them has been appointed to look after the finances of the War Department—and that is no light task. Another has been appointed to look after the general financial affairs of the country, to assist the Chancellor of the Exchequer. Altogether, the Board of the Treasury has been given under Mr. Gladstone much greater importance than it had under any previous Administration. I am, therefore, the more proud to belong to that board. (Cheers.)

RENFREWSHIRE.—All danger of a division in the Liberal party in reference to filling the vacancy in the representation of Renfrewshire is at an end. Colonel Mure yesterday informed the chairman of the Glasgow Liberal Committee that he should waive his claims to the support of the Liberal party in favour of Mr. A. Bruce. The fact was at once telegraphed to Mr. Bruce, and it will remove the only obstacle which was likely to stand in the way of the candidature of the Home Secretary. Mr. Bruce's acceptance of the invitation will virtually mean his return; for, with the Liberal party united, any opposition would be fruitless.—*Scotsman*. [Mr. Bruce accepts the invitation.]

MANCHESTER.—Should Mr. Birley be unseated the Liberals will endeavour to secure united action; and, as a preliminary step, they have determined to go to a ballot to decide whether Mr. Ernest Jones or Mr. T. Milner Gibson shall be their adopted candidate. It is stated that the plan of taking the vote now in use in Australia has been adopted; and great pains will be taken to make the experiment a practical illustration of voting by ballot.

LOUTH.—The Right Hon. Chichester Fortescue, Chief Secretary for Ireland, was re-elected on Friday for the county of Louth without opposition. The right hon. gentleman was not present.

DERBYSHIRE (SOUTH).—The nomination of candidates to supply the vacancy in the representation of South Derbyshire caused by the death of Sir Thos. Gresley took place on Monday at Derby. The candidates proposed were Mr. Evans, Liberal, and Col. Wilmot, Conservative, and the show of hands was in favour of the first-named gentleman. A poll was demanded on behalf of Col. Wilmot, and will be taken to-morrow.

Postscript.

Wednesday, January 13, 1869.

THE RITUALISTS AND THE PRIVY COUNCIL JUDGMENT.

An important meeting of the English Church Union was held yesterday, at the Freemasons' Tavern, at which Archdeacon Denison presided. The late judgment of the Judicial Committee was discussed at some length, and a series of resolutions were adopted, the most important of which was to the effect that the meeting did not recognise the existing Court of Final Appeal as a tribunal competent to declare the law of the Church of England upon either doctrine or ceremonial, and that the judgment in the case of "Martin v. Mackonochie" disregarded the Church of England's fundamental principle of connection with and reference to the Church Primitive and Catholic. That portion of the resolution enforcing the necessity of submitting to the law was lost. The whole meeting (says the *Daily News*) agreed with Mr. Bennett that the judgment of the Judicial Committee of the Privy Council is wrong, and that the Court is incompetent to declare the mind of the Church of England upon any subject whatever. It was further recognised that the Court might at some future time proceed to decide some point of doctrine in a sense which would make disobedience the highest duty. But to the majority the prohibition of a ceremony did not appear to require the sacrifice of opportunities of usefulness, by acts which must end in the separation of those who committed them from the Church of their fathers. The aggrieved clergy will remain in the Church in order, to use the language of their resolution, "to spread in all possible way the doctrine of the Real Presence." On that doctrine the Privy Council must pronounce when Mr. Bennett's case comes before it, unless it be true that the prosecution of that gentleman for heresy has been abandoned.

LATEST FOREIGN NEWS.

The Conference on the relations of Turkey and Greece met yesterday as announced; the Greek Minister did not, however, attend the sitting. According to the *Independence Belge*, M. Delyanni, in reply to the request of M. Rangabé for further instructions, stated that Greece could not consent to play such a humiliating part at the Conference as the Powers proposed. The French Minister at Athens has meanwhile received orders to explain to the Hellenic Government that Turkey occupies a different position from Greece, simply because she is one of the Powers who signed the Treaty of Paris, and that those Powers alone are entitled to take part in the deliberations. At present these representations would appear to have had no effect.

General Ignatieff has asked the Porte to recall Hobart Pasha from Syria; but his demand has been rejected on the ground that Hobart Pasha is only blockading the Enosis, and not the port of Syria.

A telegram by the cable informs us that on Monday the House of Representatives at Washington repealed the Tenure of Office Act by a large majority.

MARK-LANE.—THIS DAY.

The arrivals of English wheat fresh up from Essex and Kent were very limited, but fully adequate to meet all requirements. The demand for both red and white parcels was very inactive, but Monday's prices were steadily maintained. Foreign wheat—of which the show was extensive—met a retail inquiry, at late rates. Barley was dull, and malting qualities tended downwards in value. The malt trade was quiet, at drooping currencies. Oats changed hands freely, at extreme rates for all sound corn. Beans and peas were a slow sale, at barely Monday's prices. The flour trade was very inactive, but both foreign and country qualities were nominally unaltered.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour
English & Scotch	420	1,050	640	—	180
Irish	—	—	—	—	—
Foreign	10,610	2,370	—	5,910	280 bks.
					1,370 bls.
					Maize, 230 qrs.

FINE WRITING.—A Rochester paper, describing a recent fire in that city, employs this fine figure of rhetoric:—"About this time the rear wall of the back building fell with a crash, and the fire-flend danced with malignant joy in and about the rear portions of the stores and offices nearest the burned building."—*New York Sun*, Dec. 23.

METROPOLITAN MEETING in FAVOUR of VOTE by BALLOT.

A MEETING of the FRIENDS of the BALLOT will be held at ARUNDEL GREAT HALL, Arundel-street, Strand, on FRIDAY EVENING, the 18th inst., at 8 o'clock. The Right Hon. THOMAS MILNER GIBSON in the Chair. The Hon. F. H. F. Berkeley, M.P., Charles Buxton, Esq., M.P., David Chadwick, Esq., M.P., Henry Edwards, Esq., M.P., William Fowler, Esq., M.P., Charles Gilpin, Esq., M.P., John Holms, Esq., M.P., J. A. Hardcastle, Esq., M.P., Andrew Johnston, Esq., M.P., Harvey Lewis, Esq., M.P., Alderman Lusk, M.P., Guildford Onslow, Esq., M.P., Charles Reed, Esq., M.P., H. Richard, Esq., M.P., Mr. Sergeant Simon, M.P., Alderman Sir S. H. Waterlow, M.P., and other gentlemen, have promised to attend.

J. F. BONTME, Hon. Secretary.

Tickets may be obtained at the Ballot Society's Offices, 61, Chancery-lane, E.C., from 10 to 4 o'clock.

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The Nonconformist.

WEDNESDAY, JANUARY 13, 1869.

SUMMARY.

THERE is just now a complete lull in the political world, but evidence crops out which shows that the new Government is actively preparing for the coming Session, and reorganising the services, with a view to a substantial reduction of expenditure. At his re-election a few days ago, Sir C. O'Loughlin told his constituents not to expect any immediate reduction of expenditure; and Mr. Adam assured the electors of Clackmannan that, apart from any wars arising, or any circumstances over which they had no control, the expenditure of this country would in future be considerably diminished. Viscount Castlerosse informed his friends at Ennis, that legislation on land tenure in Ireland would occupy early attention; and Lord Otho Fitzgerald considers it not at all unlikely that the Irish Church revenues will be applied to relieve the pressure of imposts such as poor-rates, a plan which is advocated in a petition in course of signature throughout the county of Cork. Probably his lordship, who is only a member of the Royal Household, speaks without any absolute authority. It is not likely that the Cabinet has come to any definite conclusion on so important a point. It seems that the Home Secretary is to be returned unopposed for Renfrewshire. There will then be only one responsible adviser of the Crown (the Marquis of Hartington) to be provided with a seat in the House of Commons.

The opening of the first court for the trial of election petitions is an event of peculiar interest. Yesterday Mr. Justice Willes made his entry into Windsor in official state, and opened his court at the Town Hall. The petition against Mr. Eykyn, the successful Liberal member at the late election, was then proceeded with. Several days are likely to be occupied with the trial, as there are a great number of witnesses on either side; and, taking the Windsor case as a specimen, there seems little probability that election petitions will be much less costly than when they were heard before a Committee of the House of Commons, though there is some reason to hope that the inquiries on the spot will be fuller and more searching.

The Manchester Town Council have unanimously adopted a petition to Parliament, praying for the abolition of hustings nominations at elections. This is a good example. That such a decision should have been accepted without dissent in so influential a corporation, testifies to the great effect produced on the public mind by the experience of the late General Election. By nominations, as at present conducted, no one gains aught, unless it be publicans and ruffians. For their professed object they are

absolutely useless—a mere brutal pantomime. Candidates are insulted instead of being listened to; tumult and riot are the normal characteristics of this needless British custom. If public nominations were abolished, and public-houses closed on the day of polling, there is some hope that British elections might be as creditably conducted as in any second-rate constitutional state in which such saturnalia are absolutely unknown.

The domestic topics under public discussion just now are as depressing as is this January weather. Pauperism, charity, the Poor-law, and mendicancy, are being canvassed at social science meetings and by the Fourth Estate. One speaker at the recent meeting at the Whittington Club stated that our million of paupers cost the State seven millions per annum. Another pointed out that the enormous amount of imperial taxation and the inequality of rating are pauperising whole parishes. Small tradesmen find it impossible to pay their rates, and so fall into the mass, and render more rapid the ruin that is falling on their parishioners. Apart from emigration, there seems to be no remedy for the present state of things on which all are agreed, but there is a general distrust of the machinery of the Poor-law Board and a condemnation of indiscriminate almsgiving as simply increasing the number of lazy mendicants. These discussions will do some good. They will at least tend to strengthen the hands of the Government in reducing the burden of taxation, and quicken public feeling in favour of the removal of all legislative hindrances to the distribution and transmission of real property.

The Conference of the Great Powers, to consider the relations of Turkey and Greece, met for the first time on Saturday. The Hellenic plenipotentiary was admitted, but being denied the privilege of a vote in the assembly, he has absented himself to receive the instructions of his Government. M. Rangabé, not having obtained authority from Athens, did not appear at yesterday's sitting, and the Conference will continue its deliberations without him, and probably adopt a declaration of the principles of public law, to which Turkey and Greece will be invited to adhere. This will virtually leave the dispute open. The tone of the Russian papers is so strongly in favour of the resistance of Greece as to suggest that the Greek Cabinet must be acting in secret co-operation with the Government of St. Petersburg. Turkey merely suspends the operations which would naturally follow the rupture of diplomatic relations, till the Conference is at an end. Between the fanaticism of the Mussulman population, which is protesting against any concession on the part of the Porte, the clamours of the Greeks, and the dubious conduct of Russia, there is some reason to fear that the Conference may fail, and the Eastern question come up in its most dangerous form.

M. Magne has produced the French Budget—or rather a report upon it—from which we gather that the ordinary expenditure for 1869 is estimated at 65,160,000*l.*, which will, it is hoped, be more than met by the ordinary revenue. Our neighbours have been in the habit of keeping a floating debt of some forty millions, which the Finance Minister, by aid of the residue of the successful loan of last year (seventeen millions, a great part of which has been wasted in warlike expenditure), hopes to keep down to about thirty millions. There is no need for a Rectificatory Budget this year, but the Extraordinary Budget is still in force, to which is assigned an anticipated surplus in 1870, to be expended in public works. No one can precisely say, or is enabled to discover, the actual financial condition of France, but the various sources of revenue seem to be recovering, thanks to the prospect of peace. M. Magne shows "how much peace is necessary to the country"; but the official military journal continues to prate about the ability of France "to fight advantageously" any of the European Powers, "who could undertake an unjust war, and force us once more to draw the sword." However, a general election is at hand in France, when probably the resources of the Extraordinary Budget will be brought into play.

The Vatican does not prosper in its conflict with the Kaiser. An Ultramontane paper which recently published a letter from the Pope condemning the new institutions of the Austrian Empire, was promptly seized by the authorities, to the horror of zealous Catholics. This is but one illustration of the severity of the struggle between legality and ecclesiastical pretensions in Austria. The laws relative to civil marriages have been perfected—the clergy resist their execution; the Government enforces them, and the people side with the Government. Of course these feuds are very painful to his

"Apostolical" Majesty, but the Emperor has no option. Either the constitution must be sustained, or the Pope be allowed to ride roughshod over Sovereign and people; and the Kaiser finds the first course to be the least hazardous.

PLUTOCRACY.

We are not quite sure that we coincide in opinion with those who think this country irreparably deteriorated in its character by the wealth it has acquired. We question, in the first place, whether, when all its constituent elements of character are fairly taken into account, the nation is, at this present moment, at all behind what it has been at any foregoing period. We suspect, secondly, that much of what appears to this generation evidence of comparative retrogression, is due, not so much to the increase of evil, as to the increasing sensibility of consciousness in reference to its manifestations. Then, we doubt whether the apparently deeper shadows which darken the surface of society are of a permanent, and not rather of an ephemeral, order. Lastly, we demur to the allegation that, if we really are losing virtue as a people, our loss is chiefly to be ascribed to the abundance of material good we have accumulated. The effect of certain facts and tendencies has been overstated. Too great attention has been fixed upon one side only of the existing state of things. We differ greatly in many respects from our forefathers—in some things to our credit, in others to our shame. They differed, in like manner, from those who went before them. But neither they as compared with their predecessors, nor we as compared with ours, can be truthfully described as having sunk in the scale of national manhood. All that can be spoken in disparagement of either derives its seeming force from the fact that each was enveloped in a new atmosphere of external circumstances, and that each in passing through it displayed a new phase of development.

We have been careful to make these precautionary observations, because in commenting upon the plutocratic drift of our times, we are anxious not to incur the charge of pessimism. But we cannot see the advantage of shutting our eyes to what is obvious and even obtrusive to all who will keep them open. Money is undeniably the divinity just now in the ascendant. In rude and barbarous times superiority of physical strength gave pre-eminence to those who possessed it. Subsequently, nobility of descent commanded the most extensive homage. Within range of our own recollections, middle-class respectability has swayed the ordinary movements of the nation. Wealth does it now—and wealth, after a time, will surely have to give place to some other idol. As a ruling power, it is not perhaps far inferior to other ruling powers which the Anglican people have acknowledged as, in the last resort, irresistible—but it certainly has a side which is despicable and humiliating.

Now, as it is not money, but "the love of money," that is "the root of all evil," so it is not wealth, but the reverence of wealth that is to be deprecated as lowering the national character. Men whose sole title to distinction consists in the superfluity of what they possess, are often less open to its harmful influence than are the needy and the greedy by whom their position is admired and envied. It is not Midas that degrades his nature, so frequently as it is the worshippers of Midas that debase theirs. Being rich is not half so corrupting a lot as coveting to be rich. What constitutes the danger to our country is the incalculable number of wealthy men which it contains. Their name is Legion. They are everywhere. In our great centres of industry they spring up from every class. In the suburban districts which circle round those centres they flourish like mushrooms in a wet autumn. One is perpetually coming across traces of them, as in a superstitious country one sees every roadside dotted with emblems of devotion. And unhappily, and, as far as their will has to answer for the result, it may be unwittingly, their mere presence in such numbers, suffuses the social atmosphere with an enervating and corrupting element. Riches come to be esteemed as the *summum bonum*. "Ways and means" to wealth are made the almost exclusive topic of daily talk. Every railway-train, every river steamer, every street omnibus, is filled with people who in their conversation, and still more in their unuttered thoughts, associate wealth with merit, with a right to homage, with all sorts of qualifications which its possession does not imply, and whose self-complacency is sensibly gratified when its possessor treats them with ordinary civility.

Out of this state of feeling has arisen the popular propensity in our day to exalt rich men

into places of distinction. Literary men will promote a rich booby to presidency over their associations; religious men will accept a rich pleasure-seeker as a chairman of their meetings; political men will send a rich ignoramus to Parliament. The House of Commons is crammed with members of whom Dives was a fair representative—some of them refined by culture; some of them able by nature; many of them intellectually disqualified for the post they fill; but all of them, or nearly all, returned to Parliament for the simple and all-sufficient reason that they were known to be men of extensive means. It is the fashion, even more than the passion, of the times. It is useless to rail at it. It came in like a flood with the expansion of commerce consequent on the adoption of free-trade principles, and it will go out under the prevalence of a higher style of development. Twenty years ago middle-class moderation and respectability were all the rage. Twenty years hence, mental and moral superiority may come into vogue. The nation will be none the worse for having tried plutocracy and found it wanting.

Meanwhile, the case has, not indeed its redeeming, but its consolatory, feature. Plutocracy is rather the instrument than the force of governing authority. It somehow or other happens that your rich men cannot direct the destinies of the empire by any might or wit or virtue which inherently belongs to them. In the House of Commons, for example, they do not represent the rich but the poor—not capital but labour. Their sympathies may incline them to the first—their political position ties them to the last. A very wealthy Parliament, resting, for the most part, upon populous but by no means affluent constituent bodies, may perhaps turn out to be flexible for a good and provident, inflexible towards a bad and reckless, policy. Wealth is far less to be feared in the council-chamber, than in the approaches to it. In these latter it is pushing, audacious, overbearing; in the former it inclines to timidity, diffidence, obsequiousness. Under the energetic leadership of Mr. Gladstone it will probably be less obstructive than patrician self-esteem, less spiteful than offended partisans who have been left behind by an unexpected movement in advance. The Plutocrats may be a little pig-headed occasionally, and in many cases but ill-informed. But, at least, they are seldom subservient to mere clerical intolerance; are not often possessed by ineradicable ecclesiastical prejudices; and can trust religion out of sight far more readily than their own capital. There is important work to be done which they, perhaps, can be most advantageously used to do. We suppose they have their "mission," as well as Emperors and Kings "by Divine right." It is the part of wisdom to turn them to the best possible account. They may be a needed transitional class to a higher one. Snobs only will worship them—men will seek to get service out of them, and give them suitable acknowledgments in return. But no—we are not going to be permanently deteriorated as a nation by placing our necks under the heels of a Plutocracy.

HOW TO RIVAL THE BEERSHOPS.

A VERY interesting meeting was held at Bradford on Tuesday se'nnight for the purpose of considering what measures could be adopted to provide cheap and rational amusements for the working classes, and thereby counteract the evil influence of entertainments given in connection with beerhouses, dancing saloons, and other places of a similar kind. Mr. West, the mayor of the borough, presided, and a large number of the influential residents were in attendance. A resolution was passed to the following effect:—"That in view of the increasing number of places of entertainment of a debasing and demoralising character which tempt the people, especially youth, into immorality, this meeting regards it as urgently desirable to provide entertainments and amusements of an unobjectionable character, and that a committee be appointed to prepare a scheme to be laid before a future meeting."

We believe it was the Rev. Rowland Hill who, with that strong common sense and broad humour which so eminently distinguished him, said, in reference to the lugubrious psalmody in vogue among religious people in his day, that he saw "no reason whatever why the devil should have all the good music to himself." In more senses than one it is true that "the children of this world are wiser in their generation than the children of light." They who cater for the worse tendencies of human nature usually display more aptitude in the means they employ than those who, with quite as earnest a purpose, but with less sagacity, strive to elevate it. No doubt the lower appetites and the evil pro-

pensions of men are more easily stimulated into activity than their better aspirations,—but the fact remains, and it is not to be readily accounted for, that more ingenuity is devoted to the pleasing of the one than to the allurements of the other. It is impossible not to be struck with admiration at the immense and expensive apparatus of means which philanthropy puts in motion for the amelioration of the sufferings, errors, and sins to which humanity is liable—but it is even more wonderful that it has hardly yet discovered a method of beating out of the field a rivalry of the coarsest and most pernicious character.

Men shut up in great cities, shut out from most of the cheering sights, sounds, and scents of the country, and shut in from morning to night to unintermitting and perhaps monotonous labour; without decent habitations, with hardly any of the comforts of home, without any recreative resources, may well find it difficult to resist the temptations offered them in their few hours of evening leisure by light, warmth, company, and stimulative drink. It is these men whose tastes, formed or as yet unformed, manifest or latent, we have in some harmless way to attract. It is of no manner of use, when they ask for a fish, to give them a serpent, and when they seek entertainment to offer them instruction in the place of it. There may be instances here and there of an intellectual vitality strong enough when once awakened to push through all discouragements in search of appropriate food; but in ninety-nine cases out of a hundred men habituated to manual toil, but not accustomed to mental exertion, will desire and seek out some other mode of refreshing their exhausted energies than that which makes a demand upon the brain. Can we not in some way meet and satisfy their want?

Has society really made the experiment in earnest? We know that individuals have, and with more or less success according to their adaptation of means to ends. But has there been anything approaching to thoughtful, combined and persevering effort on the part of those who can find sufficient entertainment at home, or among such as belong to their own class, to familiarise those who have not with ways of refreshing themselves which, while they restore elasticity to the jaded energies, leave no insidious poison behind them? We have railed at beershops, and with good reason—but we have not yet railed them beyond reach of the great majority of working men. We may shut them up by law, or at any rate cripple them—but after all we shall not have evoked a more refined and satisfying taste. Would it be impossible now, if all the sober and educated people of any one place were intent upon providing a successful counteraction to the drinking shops, to entice the people to some less pernicious style of pastime and recreation? Have we really tried what Dr. Chalmers called "the expulsive force of a new affection"? We have relied too much on negative modes of operation. At length people are beginning to see the importance of presenting some positive attraction with a view of detaching their fellow-men from the strong influences of evil habits. Bradford is not by any means the foremost in the new path of philanthropic exertion. Other towns have preceded her. But we know she will enter upon it with a resolved spirit, and we trust she will be rewarded by a commensurate success. But she will, we suspect, find it necessary to study the question rather more deeply than she has done, and she will be amply repaid for her trouble.

PUTTING THE BEST FACE ON IT.

THERE are people who will never acknowledge when they are beaten, and others who never know when they are vanquished. To the first class belongs the late Prime Minister, whose dexterous tactics were recently exhibited by a precipitate retirement from the field of conflict on which his foes were sure of victory. In which category are we to place Mr. Dudley Baxter, who has just issued a pamphlet of some forty pages,* with the view of showing, not indeed that the Conservatives are omnipotent in the new Parliament, but that they represent a numerical majority of the population? During the Reform struggle this gentleman was a great statistical authority with the *Times*; but that newspaper now casts him aside, questions his figures, and derides his conclusions. Still we must believe that there are not a few people accustomed to twist facts to suit their foregone conclusions, who will put faith in Mr. Baxter's fifteen pages of well-arranged statistics, and accept without question his deductions from them. We know that many an honest Liberal has lately been deceived into the belief that the Tories were the

authors of the chief measures of national benefit passed since the Reform Bill; and why should not this dexterous manipulator of figures convince those who are inclined to agree with him that the party to which he belongs gained a virtual triumph at the late General Election?

Mr. Baxter evidently has faith in the trite maxim that anything may be proved by well-selected statistics, though he exhibits a remarkable disposition for so able a man to evade their obvious meaning. It seems that the Reform Acts of 1867-8 added 1,119,000 to the constituencies; the county voters being increased 289,000, and the borough voters 830,000. Mr. Baxter says that this increase, "both in proportion to the old electors, and in actual numbers, far exceeds the enfranchisement of 1832." It has resulted, according to his own showing, in a Liberal majority of 111 in the new Parliament. But that simple, speaking fact by no means satisfies our ingenious statistician bent on proving that the Tories were not badly beaten at the late election, and that a large extension of the suffrage has been beneficial to them as a party rather than otherwise. First he shows that the Liberal majority after the earlier Reform Bill, was 360, which enabled the party to carry all before them. Now the Liberal majority is not one-third of that amount, and consequently popular feeling is, he contends, much less in their favour. But he neglects to state that in 1832 our whole representative system was re-cast, while in 1867 there was but a small redistribution of seats, and no less than twenty-five were, by the negligence of the Liberal party, assigned to agricultural divisions of counties.

Next the ingenious pamphleteer, who makes so much of the Liberal majority of 360 in 1832, finds it convenient, in his endeavours to make out a case for his party, to ignore the strength of his opponents in the late Parliament. He admits, indeed, that Mr. Gladstone has behind him the representatives of 17,027,000 of the population, or a majority of 4,705,000; but by putting aside the existing Liberal majority, he arrives at the odd conclusion that though the Conservatives lost thirty-seven votes, their members represent 430,000 more of the population than their opponents. This style of argument could only be of any avail if there had been no appeal to the constituencies which returned Liberals in 1865. Surely Mr. Baxter cannot suppose that it will carry any weight. If there had been any "Conservative reaction," would not these constituencies have indicated the change last November?

But this recourse to the population test immediately after the passing of a new Reform Bill is obviously absurd and misleading. Mr. Baxter says that "England gives a Conservative gain of five votes and 2,167,000 population"—the five votes being the balance of seats after deducting the results of the preceding election; the population majority being obtained by adding together the inhabitants of rural and town districts in which the Conservatives were successful. We have had the curiosity to test this calculation. Taking twenty-six of the contested English county divisions won by the Conservatives, we find that 105,424 votes were given in the aggregate for their candidates, and 94,271 for the Liberals. That is to say, in these constituencies, comprising the most important in the kingdom, the Liberals polled only ten per cent. fewer votes than their antagonists. Nevertheless, Mr. Baxter, in his statistical calculations, assigns the whole population of these counties, nearly three millions, to the credit of his Tory friends, and claims them as the opponents of the Liberal policy! Because the Conservatives won South-West Lancashire by majorities of 216 and 790 out of more than 15,000 votes polled, he argues that the whole population of the division—263,400—must be hostile to Mr. Gladstone's Government. And sensible people are invited to give credence to this transparent sophistry!

Such estimates tacitly imply that universal suffrage ought to be the basis of our representative system, though Mr. Baxter has still his misgivings as to the wisdom of the late limited Reform Bill. As a follower of Mr. Disraeli, he is anxious to make out from his electoral statistics that a Conservative reaction is certain if the Liberals "push measures to extremes," and that they will alienate England should they attempt "to force through to its bitter end a measure of total spoliation—delayed only by life pensions—of the Church revenues of the Irish Protestants." But all the facts are against him. A fair appeal was made to the country, which has resulted in a majority of 111 members, and some 350,000 voters in the aggregate in favour of Mr. Gladstone. No manipulation of statistics can set aside the patent results. The Conservative party is beaten, weakened, and disorganised; and though Mr. Baxter looks forward with

* "The Results of the General Election." By R. DUDLEY BAXTER, M.A. London: R. J. Bush, 32, Charing-cross.

hope to the gradual "Conservatising" of the constituencies, as after the Reform Bill of 1832, he neglects to take account of past circumstances and to read the present signs of the times, as he fails to see the significance of electoral statistics. As the *Morning Star* reminds him, "Lord Melbourne spent the Liberal majority like a prodigal. He trusted to his majority, and not to his measures. If Mr. Gladstone commits the same fault, he will fall, as surely as any Minister who ever went before him; but he is a statesman as unlike Lord Melbourne as it is possible to conceive. He is as intensely earnest as the other was easy and indolent; and Lord Melbourne was surrounded by colleagues who were not equal in capacity to the Cabinet of Mr. Gladstone. The Conservatives look forward, doubtless, to mistakes and popular disappointment; we look forward to Ministerial success and popular enthusiasm; but it is measures and not statistics which must now determine the fate of the Liberal majority."

LESSONS OF SELF-HELP FROM LAMBETH.

THE operatives of Lancashire and Yorkshire must look to their laurels as successful pioneers in the cause of social and political progress amongst the industrial classes; for certain of the London artisans, animated, no doubt, by what they have heard from time to time respecting the social doings of their long-headed brethren in the north, appear to have suddenly become impressed with the conviction that they have too long remained silent and inactive; that it is time for them to be up and doing something. Not only have their recent political utterances become louder and more determined, but their attempts at social advancement have proved more numerous and persistent. The recent enormous increase in the number of metropolitan co-operative associations furnishes an unmistakable indication of their newly awakened spirit and ambition. Many of these organisations cannot, from inevitable causes, prove otherwise than failures, yet their very existence proves the growing prevalence of habits of self-help amongst a class which, for centuries, has been taught, most wrongly, that their trust and safest policy was to remain dependent on the classes immediately above them. Almost within the lifetime of the present generation, the promulgation of the doctrines of working class self-help seemed no less visionary than revolutionary. But the dream of to-day often proves the reality of to-morrow. The masses are no longer feared by those above them in the social scale. In the spread of education and self-reliant habits amongst our toiling myriads, even the most rabid of Tory obstructives can now perceive the only effectual means of preserving our social system from utter disruption.

Much of the strong feeling in favour of self-assistance in the work of social and political progress observable among the metropolitan artisans, especially in South London, is directly attributable to the influence of the various meetings held during past winter seasons at the Lambeth Baths. Commencing, some few years since, on an extremely modest scale, and managed, with few exceptions, by working men, these gatherings have proved remarkably successful, and have materially contributed towards developing the brighter and more intellectual traits of metropolitan working-class character. The building known as the Lambeth Baths does not possess a very aristocratic appearance, especially when approached by way of that most undignified and noisy thoroughfare, the name of which has long been synonymous with vulgarity, riot, and drunkenness—the New-cut. The interior of the structure is scarcely less attractive than is the exterior, yet in this place, utterly devoid of the attractions of pictures, mirrors, chandeliers, gilding, and other ornamental accessories, crowds of hardworking men and women have assembled nightly, sometimes to the number of two or three thousand, and even more, for the purpose of hearing scientific lectures, discussions on technical education, temperance addresses, concerts by artisan singers and performers, and discourses on the religious, social, and political duties of life. What renders the success of these assemblages the more gratifying, is the significant fact that they have become gradually self-supporting; that on extraordinary occasions it has been found necessary to increase the charges for admission, so as to lessen the pressure of the crowding inevitable at such times. The South Londoners are beginning to find, what their northern brethren have already discovered, that their associated pennies will go quite as far, and even farther, as the shillings with which they have sometimes been assisted by others.

Encouraged by their past successes, the promoters of the Lambeth Baths meetings have, this winter, endeavoured to make a further stride, for the purpose of showing that they have acquired the art of reducing theory to practice. Last year they had an artisan discussion on technical education. This year they have provided the sequel, in the shape of working-class examinations in science. It appears that amongst the principal features of the Lambeth gatherings are the scientific lectures, provided by Mr. T. Twining, of the Twickenham Economic Museum, on physics, chemistry, anatomy, physiology, food, building materials, hygiene, and the like. These lectures have proved singularly popular, and Mr. Twining, struck with the evident thirst displayed for scientific knowledge on the part of the workmen hearers, readily acceded to a suggestion for organising science examinations amongst such of the artisans as might be willing to meet the ordeal. Prizes, varying in value from 3s. to 12s. each, have been provided, and competent examiners are to be appointed, one by the Society of Arts. No religious or party distinction will be allowed, neither will any person not a *bona fide* artisan be eligible for examination. The value of this experiment is far greater than is at first apparent. If successful, it will go a great way towards showing what English working men may themselves do, without the assistance of the State, towards promoting the spread of technical education amongst their class. The more extensive the prevalence of such voluntary and self-reliant efforts, the more permanent, deeply-rooted, and valuable will be the results. Men should not use a crutch where a walking-stick will suffice, or have resort to a walking-stick when their healthy limbs require no such mechanical assistance.

Where the intellectual and moral tastes of the artisan have become perceptibly improved, there gradually arises a feeling in favour of temperate habits. The public-house, with its drunken orgies and debasing influences, ceases to possess an irresistible attraction for the artisan mind. The workman feels that he has ascended into a purer, brighter, and healthier atmosphere, and has no wish to retrace his steps. Hence it is not surprising to find that temperance doctrines are popular amongst those frequenting the Lambeth Baths; or that temperance lectures should form a conspicuous feature in the programme provided for them. When men discover the domestic charms of home to be more seductive and pleasant than those of the beer-shop, it is astonishing how their natural intelligence and energies become quickened. They are always wanting something to do, as if they were familiar with sturdy Ebenezer Elliott's famous motto, "Better rub than rust." It was to meet this restless yearning on their part that the first South London Industrial Exhibition—the predecessor of the numerous similar displays which have since been organised in various parts of the kingdom—was held in the Lambeth Baths. A second followed, and this year we are to have a third. The display of 1869 is expected to prove more important and interesting in several respects than those which have preceded it. The leading idea of the exposition will be to exhibit illustrations of proficiency and excellence in various handicrafts. It has been instinctively felt that we have had enough of these industrial exhibitions, so far as the show of mere curiosities and eccentricities of labour and industry are concerned; that if these institutions are to occupy a permanent and useful position in our industrial system, they must be rendered in every respect practically useful. As Mr. Thomas Hughes, M.P., once told the South London artisans, the true objects of these exhibitions are to render individual workmen better acquainted with the principles of their particular vocations, to make them understand and take an interest in the trades by which they procure their living; also to enable them to recognise and appreciate skill and good workmanship, performed by artisans in other branches of industry. Should the forthcoming exhibition be conducted on these principles, it will not merely afford another practical example of industrial self-help, but will also tend to inaugurate a new and more interesting era in the history of these expositions of working-class skill and ingenuity.

Another, and not the least important feature of the new movement, is the strong and energetic religious feeling which animates the leaders. They recognise other means of religious usefulness besides those of tract-giving and Sunday services. Many of them are Sunday-school teachers, some are deacons, all are more or less mixed up with the various evangelising agencies at work in the neighbourhood. They have, by their personal example, shown that the spirit of true religion is not antagonistic to the social and political advance-

ment of the masses, nor to the furtherance of their material interests. The results have proved what might have been expected. They have done much to break down the senseless prejudices entertained by large numbers of the neglected and ignorant against the utterance of religious truths. Nay, they have done more: they have shown how the elevating and purifying power and influence of Christianity may be increased a thousandfold, by its missionaries zealously assisting in developing and cultivating habits of self-reliance among our industrial population. Truly the lessons of self-help from Lambeth deserve our most attentive study.

MR. GLADSTONE AND THE UNITED STATES.

A letter addressed by Mr. Gladstone to Mr. Lester, in New York, in the summer of 1867, has just been published. It was written after the perusal of a book in which the attitude of England during the rebellion was discussed, at times, apparently, with some severity. The right hon. gentleman says:—

I am quite satisfied of the justice of its intention toward my country. I am not so satisfied of the uniform justice of its execution. But I am aware that arrogance and self-confidence are among our national faults; that we require to be taken down—so to speak—by the estimates that others form of us; that the more plain-spoken those estimates are, the better for us; and that even if they occasionally err on the side of severity, we shall not seriously suffer by the error, while we may and ought greatly to gain by the criticism in general.

All such criticisms should help every Englishman, individually, who is called upon to discharge public duties, in forming a strong and earnest resolution to discharge them with the aid of the Almighty to the best of his feeble powers. For this help, I, on my own part, sincerely thank you.

I must also thank you for the favourable and friendly tone of all such notices as I have met in the work. They are much beyond my desert.

With respect to the opinion I publicly expressed, at a period during the war, that the South had virtually succeeded in achieving its independence, I could not be surprised or offended if the expression of such an opinion, at such a time, had been treated in your work much less kindly than the notices I find at pages 529-533. I must confess that I was wrong, that I took too much upon myself in expressing such an opinion. Yet the motive was not bad. My "sympathies" were then where they had long before been, where they are now—with the whole American people.

I, probably like many Europeans, did not understand the nature and working of the American Union. I had imbibed conscientiously, if erroneously, an opinion that twenty or twenty-four millions of the North would be happier, and would be stronger (of course assuming that they would hold together) without the South than with it, and also that the negroes would be much nearer to emancipation under a Southern Government than under the old system of the Union, which had not at that date (August, 1862) been abandoned, and which always appeared to me to place the whole power of the North at the command of the slaveholding interests of the South.

As far as regards the special or separate interest of England in the matter, I, differing from many others, had always contended that it was best for our interest that the Union should be kept entire.

Forgive these details on a matter which has now lost its interest. I have only to conclude by renewing my thanks and by expressing my most earnest desire that your country, already so great, may grow, prosper, and flourish more and more for its own benefit, and for the benefit of the world.

THE WORKSHOPS REGULATION ACT AND THE SATURDAY HALF-HOLIDAY.

On the 1st of January the "Workshops Regulation Act, 1867," being an extension of the well-known Factory Acts, came into operation. Some of its provisions have an important bearing on the educational question, and the Committee of Council have sent to the managers of all schools under their control an abstract of the Act that managers and teachers may carry its provisions into effect. A correspondent obliges us with the following outline of this important Parliamentary enactment:—

1. *The Object of the Act.*—The Act applies to every room or place, whether in the open-air or under cover, in which any manual labour is exercised by way of trade or for purposes of gain, in making any article, or in any way adapting any article for sale.

2. *Power of local authority.*—It is the duty of all local authorities to enforce the provisions of this Act, and all expenses incurred by them may be defrayed out of any funds in their hands, or any rates leviable by them. On complaint of any officer of health, or of any superintendent of police, a justice of the peace may, by order under his hand, empower such complainant to enter a workshop and examine any person therein touching the provisions of such Act. Any person refusing admission to the officer so empowered, or obstructing him in the discharge of such duty, is liable to a fine not exceeding 20s.

3. *Employment of children.*—No children under the age of eight years can be employed in any handicraft. No child under the age of thirteen can be employed for more than six and a half hours in any one day.

4. *School attendance and certificates.*—Every child under the age of thirteen years must attend school for at least ten hours in every week. Parents must cause their children to attend school. Any parent who wilfully fails to send his child to school is liable to a penalty of not more than 12s. Occupiers of workshops must, on Monday in every week, obtain a certificate from the teacher that the children whom they employ have attended school during the preceding week. The certificate shall be in this form:—"School.—I do hereby certify that A. B. has attended the above school

for not less than ten hours during the week ending on Saturday, the day of , 18 .—Signed by principal teacher, date and address of school. The certificate must be kept for one month, and must be produced whenever required. Every occupier not obtaining such certificate, or refusing to produce it, is liable to a penalty of not more than 3*l*. On the written application of a teacher, an occupier is to pay a weekly sum not exceeding 2*d*. for the schooling of a child employed by him, and may deduct it from the wages of the child. Any occupier who refuses to pay such school fees when so required is liable to a penalty not exceeding 10*s*.

5. *Employment on Saturday.*—No child, young person, or woman can be employed after two o'clock on Saturday afternoon, except where not more than five persons are employed in making articles to be sold by retail on the premises, or in repairing articles of a like nature to those sold by retail on the premises. The penalties are,—the occupier, not exceeding 3*l*; the parent or guardian, not exceeding 1*l*.

6. *Temporary Exceptions.*—Until the 1st of July, 1870, children of twelve years of age may be employed as young persons of thirteen.

It will be seen from the above that the Saturday half-holiday is secured for all persons under eighteen, and that it is the duty of the local boards, of the police, and of town councils, as well as of employers and school managers and teachers, to see the Act carried out.

HOW TO CHECK PAUPERISM.

On Monday evening, at the weekly meeting of the National Association for the Promotion of Social Science, at the offices in Adam-street, Adelphi, a paper was read by Mr. T. Beggs, treating of Pauperism and Charity, under the title of "Misdirected Philanthropy as an Economical Question." Mr. Beggs, after entering into the questions surrounding the increase of pauperism, said that when it was found there was a constantly increasing amount subscribed for charity while the ranks of paupers increased as well, one must believe that our philanthropy was to a large extent misdirected, and that it was reproducing the evils it sought to subdue. He proceeded to point out that the benevolent institutions took vast sums from the floating capital in the country, and distributed those sums by a most expensive machinery in such a manner as to "attract the vicious and depraved"—that class that will not work or do anything to meet their own wants while they can obtain assistance from public or private charity. He declared that "in some cases the appeals for assistance are founded upon the most grossly-exaggerated statements as to the state of distress in certain districts," and he urged upon the rich that in place of giving subscriptions, they should see the distress themselves, for "one hour of personal inquiry in the haunts of the destitute would give more sound instruction as to the condition of the poor than all the reports with which we are deluged of charitable societies." He said, "Our institutions have made a race of moral cripples—a vast number of men and women who are physically and morally incapable of continuous exertion; for what we call idleness is often disease, and indifference mere torpor of the faculties. We must, therefore, legislate for things as they are, and not for things as they ought to be. While providing for misfortune, for inability and infirmity, measures should be shaped so as to preserve the self-reliance and independence of the labourer. The principal exertion should be to save those who are tottering on the brink of pauperism. There might be a revision of the Poor Law, with the view of treating the aged and infirm with due consideration, but adopting stringent rules as to the able-bodied. We require an equalisation of the poor-rates, so that the more powerful parishes, if they banish the pauper, may not escape the due share of the burden; and a suggestion made by Mr. Liddle is well deserving of attention—that the poor-rate should be levied upon property and income, and not upon rental. This in itself would force inquiry and reform in the administration. As to benevolent societies, an immediate official inquiry should be made into their numbers, objects, and revenues. There is no reason why every corporation of every kind having to dispense funds, whether collected by voluntary subscriptions or periodical payments of members, should not be enrolled in the same manner as benefit societies. The plan proposed by Mr. Gladstone, when Chancellor of the Exchequer, to assess the revenues of all such societies to the income-tax, would give their proceedings greater publicity. It would be an advantage, also, if they were expected to publish annually a balance-sheet, after examination by an official auditor." Emigration, he considered, should be left to its own natural development, and he thought there was not much hope of workhouse and prison labour acting as a means of checking crime and pauperism. He looked upon work being offered to the able-bodied on the necessary works of the country,—not in national workshops, in which he had no faith,—as a means of reducing the ranks of the poor, and he thought the same cause would be aided by simplifying and cheapening the means by which saving men acquired the ownership of their own houses, by this ownership not only elevating themselves in the social scale, but adding to the national wealth. He considered, too, that, as drink was the chief cause of poverty, he houses for the sale of drink should be limited.

Mr. Taverer, a guardian of St. Marylebone, in speaking on the questions, drew attention to the fact that most of the pauperism came from the unskilled classes, as coachmen, footmen, and such classes, and he gave instances showing that men who applied for relief would not work if they could help it. Captain Forbes, Mr. Bates, and other gentlemen, spoke, and Mr. George Hill declared that a vast deal of the encouragement to begging arose because some silly

people had misinterpreted the meaning of the word "charity," which had a meaning different from money given. The misinterpretation, he said, had caused people to leave money for all sorts of silly purposes, as giving fish at church on Sundays, and such like help to the poor; and he urged that the Charity Commissioners should deal with these sums in a sensible manner. Several other gentlemen spoke, and the proceedings closed with a vote of thanks to the chairman, Mr. F. Hill.

Court, Official, and Personal News.

The Queen attended Divine service at Whippingham Church on Sunday morning. The Rev. George Prothero officiated.

The Archbishop of Canterbury and Mrs. Tait, and the Dean of Westminster, arrived at Osborne on Wednesday, and had the honour of dining with the Queen and the Royal family.

The Court will probably return to Windsor about the 18th of February.

The Duke and Duchess Frederick of Schleswig-Holstein have arrived at Frogmore House on a visit to Prince and Princess Christian.

On Friday Prince Albert Victor of Wales attained his fifth year. The event was celebrated at Windsor with the customary honours paid to the members of the Royal family.

The Right Hon. Maziere Brady is gazetted a baronet of the United Kingdom. He was Lord Chancellor of Ireland under the Administrations of Earl Russell, the Earl of Aberdeen, and Lord Palmerston, during nearly twenty years.

The *Echo* understands that, as the result of inquiries made by the Ministers in each department, Mr. Gladstone will be able to announce reductions in the public expenditure amounting to 3,000,000*l*.

With the exception of voting supplies, it is not expected any business of public interest will come before Parliament till after Easter, neither will private committees nor select committees meet, it is understood, for the examination of witnesses till after the Easter recess.

It is officially stated that the public entry of Earl Spencer into Dublin, as Lord-Lieutenant of Ireland, will take place on the 16th inst. His lordship is a nephew of the celebrated Lord Althorp. A contemporary thus describes the new Irish Viceroy:—

He has been master of the Pytchley Hounds, and is a very active volunteer colonel. In his own county and everywhere else his amiable, easy, engaging manners and extreme kindness made him popular. He is very thin, considerably over six feet high, and disfigures his pale and refined countenance by an enormous red beard. He rides boldly, but perhaps dresses worse than any man in the Pytchley Hunt. No one would ever believe that he ever enjoyed the services of a valet, or employed any but a village tailor. Lady Spencer is tall, and a very handsome likeness of the Princess of Wales. She looks every inch a queen.

Mr. Charles Saville Roundell, the late candidate for Clithero, has accepted the post of private secretary to Earl Spencer, Lord-Lieutenant of Ireland.

Admiral Sir James A. Gordon, Governor of Greenwich Hospital, died on Friday at the age of eighty-six. Sir J. Gordon had served in the navy for nearly seventy-six years, and was one of Nelson's captains.

The *Law Times* states that Mr. John Wickens, of the Chancery Bar, has received the appointment of Chancellor of the Duchy of Lancaster.

On Friday, in answer to a deputation of metropolitan commanding officers, who pressed for an increase in the amount of the Government grant to the volunteers, Mr. Cardwell, while expressing a great admiration of the force, intimated that the present grant was sufficient for all necessary requirements. He could, therefore, hold out no hope that it would be increased.

The *Army and Navy Gazette* mentions some of the economies which are being carried out at the Admiralty by Mr. Childers.

It is understood that Mr. Childers intends to effect the vast economy which will ensue by closing the Royal dockyards of Woolwich and Deptford with as little delay as will be compatible with the exigencies of the service. Two very important pieces of patronage which hitherto have been vested in the hands of the First Lord of the Admiralty will thus be abolished—we allude to the post of Captain-Superintendent at each yard. The Admiralty have removed the Steam Department from New-street, Spring-gardens, to Whitehall. Mr. Lloyd, C.B., the Engineer-in-Chief of the Navy, is to retire, and will be succeeded by Mr. Murray, the Chief Engineer of Portsmouth Dockyard, whose appointment is not to be filled up. Mr. Eden, the Chief Clerk of the department of the Controller of the Navy, is to be superannuated, so is Mr. Charles Lang, the Chief Clerk of the Steam-office. The Storekeeper-General of the Navy will also retire, and the post will be abolished, or, rather, it will be merged into that of the Controller of the Navy. There will be a considerable (if not total) reduction in the number of writers in the different departments, both at Whitehall and at Somerset House, and it is also expected that many of the junior clerks on the establishment will have notice to quit; in short, it is intended only to retain the active and efficient public servants. It is rumoured that the pruning-knife is to be applied to the Coastguard, but nothing, we believe, is yet definitely settled in this quarter beyond the retirement to which we have alluded in another paragraph.

It is stated that Messrs. Strahan and Co. have agreed to pay Mr. Tennyson 4,000*l*. a year for twenty years for the copyright of his works.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—Number of patients for the week ending Jan. 9, 1,376, of which 479 were new cases.

Crimes and Casualties.

Reports are received from all parts of the country of great floods having been occasioned by the late heavy rains, attended in some cases with very serious injury to property.

The Irish papers report another attempted assassination in Ireland. It appears that on Tuesday, Mr. Pierce, a lessee of land, was driving home from the sessions at Trin, county Meath, when he was fired at by two men, and four shot and some slugs entered his shoulders. It is believed to be an agrarian outrage, Mr. Pierce having, it is said, served notices of ejectment on two tenants. At a place on the borders of Limerick and Tipperary, three men with blackened faces have visited a land steward, and threatened him with vengeance if he did not withdraw certain pending evictions.

A young lady named Lloyd, who recently lost both her mother and father, the latter a minister in Devonshire, and who has been staying at Ealing for a week for a change of scene, threw herself on Monday afternoon from the parapet of a bridge on the Great Western Railway in front of an express train. Both her feet were cut off above the ankles, and she was otherwise dreadfully mutilated, but late in the evening she was still alive.

There appears to be a possibility that William Sheward, who stands charged on his own confession with the murder of his wife at Norwich, in June, 1851, will retract the statement which he voluntarily made at Lambeth Police-court, and that his friends will endeavour to account for his confession by ascribing it to monomania. The witnesses at Friday's examination spoke of the deceased as a woman of between fifty and sixty years of age, while the remains found in June and July, 1851, were distinctly stated at the time to be those of a young woman of from sixteen to twenty-six. For the purpose of solving the question as to age, the remains are to be disinterred from the vault in the Guildhall of the city in which they have been so long buried.

There has been a melancholy accident at the Ramford Coalpit, near Wigan. Two engineers were employed to keep a strong jet of steam pouring continuously through the downcast shaft of the mine, in which seven men were seriously burned on Friday. The ventilation not proceeding satisfactorily, these two men—early on Saturday morning—jumped from the ground at the pit's mouth in order to reach a platform that had been placed a few feet below the surface; but the scaffold having, from an explosion or some other cause, been destroyed, the two young men plunged headlong to the bottom of the burning mine. Of the seven men injured in the first accident six have died.

Miscellaneous News.

THE NEW MUSICAL PITCH.—The movement for lowering the present high musical pitch will be inaugurated to-day by Mr. G. W. Martin, with a performance of the "Creation" at Exeter Hall, by the National Choral Society.

SHOCK OF EARTHQUAKE IN SUFFOLK.—Two letters in the *Times*, one from Yaxley and the other from Stowmarket, testify to a distinct shock of earthquake having been felt in Suffolk on Saturday morning about eleven o'clock; "a sharp rumbling noise, as of a heavy carriage driving by," was heard by one correspondent, while the other heard a loud report, immediately followed by "a reverberation, nearly amounting to a vibration, something like the prolonged sound of a distant railway train."

THE LANCASHIRE OPERATIVES.—The proposed ten per cent. reduction of wages in the cotton trade is causing some commotion among the operatives in the neighbourhood of Blackburn, and efforts are being made on their behalf to obtain, as an alternative, the adoption of short time. At a delegate meeting on Sunday it was determined, supposing the short-time movement should not be adopted, to propose the settlement of the matter by arbitration. Public meetings of the operatives are to be held throughout the district during the next few days.

A CONFERENCE OF TEACHERS and others interested in middle-class education, which lasted six hours, was held on Thursday at the Society of Arts. The chief object of the gathering was to discuss the recommendations made by the Schools Inquiry Commission in their recent report. Dr. W. Haig Brown presided. Eight resolutions bearing upon the qualifications of schoolmasters, the grades of schools, the privileges to be granted to registered private schools, and the education of girls, were adopted, and it was agreed to take steps with a view to the establishment of a central authority for the inspection and examination of schools, to be known as the General Scholastic Council.

WORKMEN'S TRAINS.—The metropolitan association for procuring cheap railway accommodation at convenient hours for the working classes has rendered good service in forcing upon the managers of our leading railways the recognition of the rights of the labouring class. The North London Railway now issues workmen's weekly tickets on any morning instead of Monday morning only. It allows the use of them all down the line instead of between Dalston and Broad-street only; and it is believed that trains will be arranged to run from 5 a.m., so as to allow the humblest artificer to leave Homerton or Bow at an hour early enough to meet his engagements in the heart of the city at 6 or 7 o'clock.

PROPOSED ABOLITION OF "THE HUSTINGS."—A meeting of the Town Council of Manchester held

on Wednesday, Mr. Alderman Rumney proposed, and Mr. Joseph Thompson seconded, a resolution for petitioning Parliament in favour of altering the present system of Parliamentary election nominations. The arguments were that people who attended these nominations were seldom permitted to hear what the candidates said, and that they were often productive of great expense, ill-feeling, and disturbance, while the reasons formerly in force for their continuance—namely, that non-electors might give expression to their feelings—had to a great extent become non-applicable through the extension of the suffrage. The motion was carried unanimously.

BRADFORD LIBERAL ELECTORAL ASSOCIATION.—On Wednesday night the annual meeting of this association was held in the Mechanics' Institution, Mr. R. Kell in the chair. Mr. A. Illingworth, M.P., was among the gentlemen on the platform, the room being crowded. Mr. John Priestman moved the following resolution, which was seconded by a working man, and carried by acclamation:—"That this meeting, believing in the necessity for the investigation into the proceedings at the late election, heartily approves of the course taken by the petitioners against Mr. Ripley's return, and pledges itself to render them all the necessary assistance in its power." A vote of thanks was also passed to the gentlemen whose names appeared on the petition, which was acknowledged by Mr. John Haley, one of the petitioners. A vote of thanks to the chairman concluded the proceedings, and in responding, Mr. Kell said that the sole object of the petition against Mr. Ripley was to preserve the purity of the borough in the future.

TESTIMONIAL TO MR. GLADSTONE.—On Friday night a meeting of working men was held at Liverpool, for the purpose of taking the necessary steps to obtain subscriptions to a testimonial intended to be presented to the Prime Minister. It was stated that between 500*l.* and 600*l.* had been already subscribed, and that, inasmuch as Mr. Gladstone had, in reply to a communication forwarded to him, expressed the pleasure it would afford him to receive the proposed testimonial, it was desirable that the different centres of work in the town should be represented in the movement. It was not the object of the originators of this movement to obtain large subscriptions from individuals, but rather to get up, with the aid of the masses, such a testimonial as would do honour to the distinguished statesman, and reflect credit upon the working men of Liverpool and the town at large. It having been suggested that a committee of 100 working men should be formed, about forty names were subscribed, and Mr. Thomas Cope was unanimously elected chairman of the committee.—*Liverpool Daily Post.*

THE MILDNESS OF THE SEASON.—Several correspondents have sent us (*Western Press*) statements in reference to the extreme mildness of the season. On Saturday primroses, white violets, and wild strawberries were plucked from the roadside, near Whitfield, Wivelscombe. Some lambs are to be seen in the fields near Taunton. At Weston Birt, two days before Christmas, a fine yellow butterfly was sporting in all its glory. At Nailsworth, the rooks were seen busily building their nests as early as a week before Christmas-day. At Hillaby, near Wotton-under-Edge, the gardens are looking remarkably fresh; beans are in full bloom, gooseberry trees are putting out their green leaf, many roses are in full flower, and verbenas are as fresh in the open borders as if in the middle of summer. Mr. Allnatt, the meteorologist, is lost in conjecture as to the cause of the present extraordinary temperature, and hypothetically inquires whether the Gulf Stream has broken its accustomed bounds, or have the late earthquakes so attenuated the floor of our globe as to have brought us into closer proximity with its central fires.

AN ENTHUSIASTIC MAYOR.—The *Cork Constitution* reports an extraordinary scene in the theatre on Friday night. In the prefatory verses of the pantomime, an allusion was made to "the famous Trojan, Mrs. Scannell," who was eulogised for her performance in the Court House during the election, especially for having shouted, "Liberty for ever! Down with the Tories!" The mayor, who was present, was struck with admiration, and standing up cried out, "Hear, hear; that's right. Down with the Tories! Down with the Orangemen, I say!" This unexpected outburst of magisterial impartiality and dignity created great commotion in the house, and there arose a very general chorus of hisses, mingled with shouts of "Turn him out!" His worship observed a young gentleman in an adjoining box joining in the cry, and tried to get near him, with the intention, as it was supposed, of inflicting personal chastisement upon him, but was restrained by the boxkeeper. After some little time he again sprang up and exclaimed, "I will not be quiet. Up with Gladstone and out with the Tories! Down with the Orangemen, again I say—down with them!" Having thus given full vent to his feelings, he settled down in uncomfortable quiet, and was the observed of all observers for the rest of the evening.

CONFERENCE OF THE TONIC SOL-FAISTS.—The annual reunion of Tonic Sol-faists has just been concluded at the Literary Institution in Aldersgate-street. These meetings are designed to raise the educational status of teachers, and the proceedings included model lessons for criticism and lectures on musical composition, harmony, and musical history. In the series just concluded Mr. Curwen lectured on the recent adaptation of the tonic sol-fa method to the musical tuition of the blind and on "Definite Ideas of Transition and Chromatic Chords." Mr. Proudman lectured on the present relation of the method to instruments, and the Tonic Sol-fa Asso-

ciation with a choir performed a selection from "Messiah." There was also a paper by Mr. Cowley on the study of orchestral scores, and a model lesson on the violin by Mr. McNaught. A most instructive part of the proceedings was a lecture by Mr. Proudman, on "A Comparison of the Popular Choral Music of England and France." The Paris Prize Choir sang a number of French compositions by De Rille, Ambroise Thomas, &c., which they heard in Paris. These were contrasted with such of our own favourites as Webbe's "When winds breathe soft," "In going to my lonesome bed," and Henry Smart's "Shepherd's Lament." Mr. Ashcroft lectured on some points in the history of English church music, his choir illustrating. Mr. Miller, of Glasgow, gave a first singing lesson to a class of pupils, which was followed by criticisms, and there was also a conference on the promotion of the method in temperance societies and bands of hope. At the close of the last meeting Handel's "Hallelujah Chorus" was unexpectedly called for, and sung by all present, although there were not more than three or four copies of the music in the room.

HIGHWAY ROBBERY.—On Saturday evening a daring highway robbery came under the notice of the Barnet police. It appears that about half-past five on Saturday evening Mr. Shirley, a partner in the firm of Smith and Co., wholesale grocers at Barnet, was stopped with his horse and gig, in the neighbourhood of South Mimms Church, by three young men who suddenly darted from the side of the road. One of the men caught hold of the horse's head and unbuckled the reins, while one of the others put the lamps out. The third man got into the trap and caught hold of Mr. Shirley, saying he would have his money, and if it was not handed over quickly and quietly they would do for him. After a great deal of hesitation Mr. Shirley took a bag from his coat pocket, which contained 20*l.*, and gave it to the ruffian, thinking it would satisfy him. One of the others asked Mr. Shirley if he had any more, and he was answered that he had not. The trap was searched, and a bag containing 25*l.* was taken as well as a pair of green and yellow slippers. The three men then made off as fast as they could. Mr. Shirley then drove to the Barnet police-station as quickly as possible, and gave information of the robbery. It was afterwards found that three young men went to a livery stable at Barnet about six o'clock, and ordered a dogcart to drive them to London. As soon as the horse was harnessed they drove as far as the Archway-road, Highgate, where they discharged it, and walked in the direction of London. Nothing more was seen of them, although the police are making every effort to trace them.

A LONDON FOG.—London was visited with a dense fog on Thursday. Meteorologists, says the *Daily News*, have not yet been enabled to explain all the circumstances associated with the appearance of the true London fog:—"It seems probable that the coals we burn have a good deal to do with the matter. Smoke which, under ordinary circumstances, would diffuse itself far and wide in a scarcely perceptible form, is intercepted by the moist air, when there are no winds (as is always the case in time of fog). Thus the particles of soot being moistened grow heavier, mix with the fog, and wherever it spreads are diffused along with it. An ordinary fog is in this manner, in all probability, transmuted into a 'London particular.' This view of the case is confirmed by the fact that analogous fogs have occasionally been noticed in Amsterdam, Paris, and other cities. It has also been observed by the Astronomer-Royal, that always in calm evenings, 'the vast irregular mass of smoke hovering over London appears to subside; its heaped and turbulent outline becomes flat, and sinks rapidly into a low-level cloudband, with a very definite outline and fairly sky above.' It only requires that this cloud-bank should descend to the level of the earth to produce the true London fog. There have been instances in which the obscurity caused by a London fog has been so great that a man could scarcely see his outstretched hand. On the 24th of February, 1832, the fog was so thick that in midday the people in the streets could not see those close beside them. The town was illuminated in the evening in honour of the Queen's birthday, but no illumination, however brilliant, could pierce through the 'palpable obscure.' Boys were sent about with torches 'to look for the illumination.'"

STRONG DRINK.—A Parliamentary return recently issued states the quantity of spirits charged with duty for consumption in the United Kingdom in every year of the present century. It is remarkable that the quantity at the beginning of the century and the quantity in the latest return—for the year 1867—is almost precisely the same, allowing for increase of population. If we pass over the year 1801, in which the high price of corn led to a prohibition of distillation except from sugar and molasses, we find that in 1802 the quantity of spirits charged with duty for consumption was 15,596,370 gallons, being 0.971 gallon per head; and in 1867 it was 29,638,531 gallons, being 0.979 gallon per head. If we take three periods we get the following results:—In the five years 1802-1806, the quantity consisted of 50,724,904 gallons of home-made spirits, 9,873,641 gallons of foreign spirits, and 12,515,760 gallons of colonial rum; the whole averaging 14,622,861 gallons in a year, or 0.887 gallons per head. In the five years 1832-36 the quantity was 118,074,476 gallons of home-made spirits, 7,082,615 gallons of foreign spirits, and 17,116,892 gallons of colonial rum, averaging 28,454,797 gallons a year, or 1.14 gallon per head. In the five years 1863-67 the quantity was 103,547,505 gallons of home-made spirits, 15,452,734 gallons of foreign spirits, and 19,289,126 gallons of colonial rum, averaging 27,667,873 gallons a year, or 0.929 gallon per head.

There was a large reduction of duty on home-made spirits in 1823 and 1826, and the quantity charged sprang up from 9,896,974 gallons in 1823 to 19,684,425 gallons in 1827, and 23,413,770 gallons in 1828. There was, on the other hand, a great decrease in the consumption of home-spirits in Ireland about 1840 in consequence of the temperance movement headed by Father Mathew. The quantity in 1838 was as high as 12,296,342 gallons, and in 1842 it had fallen to 5,290,650 gallons, nor did it ever afterwards approach the former amount, but now averages less than 5,000,000 gallons. Upon an average of years the consumption of spirits now appears to be somewhat greater than it was at the beginning of the century, but a gallon per head per annum does not seem to indicate very great intemperance. In 1861, the latest year in which the number of the population was ascertained, the quantity of home-made, foreign, and colonial spirits charged with duty for consumption amounted to 0.77 gallon per head in England and Ireland, and 1.53 gallon in Scotland.—*Times.*

IRISH RAILWAYS.—The second report of the Irish Railway Commission has been issued. The commissioners state that they have carefully examined the effect which the reductions in railway fares in Belgium have had on the traffic in that country, but they do not consider the circumstances of that country and of Ireland to be analogous. They propose that the fares on the Irish railways should be reduced to 1.25*d.* per mile first class, 75*d.* second class, and 50*d.* third class, and they also recommend a considerable reduction in the charges for goods. These reductions they are of opinion would create such a large increase of traffic as would confer a great boon on the public, and largely develop the general industry of the country. The commissioners also express an opinion that a saving of 32,000*l.* a year would be effected by the concentration of management under one administrative department, that a diminution of charge to the extent of 80,000*l.* a year would be made by placing the whole of the debenture capital and other borrowed money under Government guarantee, and that at the expiration of eleven years the receipts from the increased traffic would be sufficient to pay all charges, including interest on borrowed money and on capital advanced to meet losses incurred, and leave a balance in favour of the exchequer. During a period of twelve years the commissioners calculate that the public using the railways would pay for the increased traffic 12,000,000*l.* less than they would have paid at existing rates, while the State would in the twelfth year secure a profit of 50,000*l.* and in the thirteenth year of 90,000*l.* These calculations are based on the assumption that the railways would be acquired on the terms stated in the commissioners' first report. In acknowledging the receipt of some resolutions passed at Wexford in favour of the purchase of Irish railways by the State, the Premier has sent a letter to the mayor of that town, intimating that the Government were awaiting the report of the commission, which has now been issued, and that when it came into their hands they would be prepared to give it their "immediate and most careful consideration."

AUSTRALIAN MEAT.—A meeting was held in London a day or two ago, under the presidency of the Hon. F. G. Vernon, C.B., Agent-General for Victoria, for the purpose of introducing to notice the steps which have been taken to give the English public the benefits to be derived from a supply of animal food from our Australian colonies. The chairman pointed out that the overcoming of the difficulties in the way of obtaining a constant supply of meat from Australia was important in two ways; in the first place, a supply of good meat would be given to this country at a considerably less cost than was now given for meat; and in the next place, the vast supplies of mutton and beef now melted down in Australia for fat would then be utilised, to the profit alike of the mother country and the colonies. He went on to describe the many difficulties which had hitherto existed to prevent supplies of the meat reaching this country from Australia, and he stated that the colonists were now so alive to the necessity of finding a market for their plentiful stock that the most energetic measures had been adopted to furnish supplies to Europe. The company present were invited to partake of various dishes, and to inspect the meat in its raw and manufactured state, the latter condition referring to sausages and potted meats. Some of the reporters present say that the meat presented to the inspection of the visitors was excellent, and some boiled preserved beef and pie of preserved mutton were all that could be desired, but it was evident that in one or two dishes of mutton the meat had not received the attention it requires before cooking. The meats are packed in large iron cases holding about two tons and a half. Sheep are packed whole, without bone, and cured; and when the iron case is filled with the meat, boiling fat is run into the case, which is then hermetically "sealed" for exportation. The manner of exporting the beef is the same, and it comes to this country in good condition. That exhibited was pronounced to be very fine meat indeed, and though it is without bone it is sold at a less price than meat in the London market is sold, even though the latter is weighed to the purchaser with the bones which carry the meat to market. Mr. Morris, a gentleman connected with Australia, stated that experiments were being made in order to bring frozen fresh meat from Australia to Europe, and it was believed success would attend the effort.

An overbearing barrister, endeavouring to browbeat a witness, told him he could plainly see a rogue in his face. "I never knew till now," said the witness, "that my face was a looking-glass!"

Literature.

DEAN MILMAN'S "ANNALS OF ST. PAUL'S."

There was something very appropriate in the crowning of Dr. Milman's lengthened course of literary labour by a history of the cathedral of which he was one of the most distinguished deans. To one with his historic tastes the records of the venerable Minster must always have furnished a study of endless variety and inexhaustible interest, and his work, therefore, is the fruit of years of careful research, and it is distinguished not more by the accuracy and fulness of its information than by the impartiality of its judgments and the philosophic character of its views. St. Paul's and Westminster Abbey have both been singularly fortunate in finding historians of this order. It was hardly probable that any but ecclesiastics would have either the disposition or the opportunity for such a work, and yet it was eminently improbable that there would be found ecclesiastics sufficiently independent of clerical prejudice to do it with that liberality, that breadth of view, and that general fairness essential to success. By a singular good fortune, our age has seen two men of this spirit occupying the two deaneries at once, and we have thus got as complete a record, and as faithful a picture of the history of these two cathedrals as we could desire. Perhaps one day a dean may be found to do as great a work for York or Winchester, which have points of attraction hardly less numerous or striking than London and Westminster.

Regarded as the work of so old a man, Dean Milman's book is specially wonderful. The extent of reading which it must have involved, the great minuteness and accuracy by which it is characterised, the same power of vigorous thinking and writing which is found in his earlier books, and which is not less observable in this, the absence of those Conservative tendencies which are prone to exercise so much power over the mind of age, indicate the possession of an energy and freshness seldom found in one who has reached such an advanced period of life. The same love of truth and fearlessness in uttering it, the same superiority to mere party considerations, the same elevated tone which have distinguished all Dr. Milman's studies, and which have drawn upon him no little obloquy from his own brethren, are still apparent in these his latest utterances, which make us regret more than ever the loss of one who lent such dignity to his exalted position, and whose influence was always exerted on the side of moderation and charity.

There are things in the present volume which will not be more acceptable to bigoted ecclesiastical partisans than some of the Dean's previous heresies. Nothing is dearer to a certain class of clerical champions of the Establishment than that splendid fiction of an early British Church of which the present Anglican Church is the representative and heir. It has been made to do service in many an argument, has furnished the basis of many a vehement denunciation of the Liberation Society, has again and again been quoted as a triumphant refutation of the claims of Rome, and of the idea that, at the Reformation, the Protestant Church received from Parliament property which belonged to her great rival. It is beautiful to see how this "gay frostwork" of a Church founded by Joseph of Arimathea or St. Paul himself dissolves at the first touch of the impartial historic enquirer. "Sober history" has long dismissed the fable of Joseph of Arimathea, even of St. Paul, preaching in Britain. The Apostle, in the time of the Emperor Claudius, would have found only a "fierce and as yet doubtful conflict between the Roman legions and the yet barbarous and hardly broken tribes, with Boadicea at their head. King Lucius and the missionaries of his court have quietly withdrawn into the region of Christian mythology." Indeed, of the Christianity of pre-Saxon times the Dean tells us that there are "only very dim, and obscure, and doubtful reminiscences"; a very fragile foundation, certainly, on which to construct any argument as to ecclesiastical claims of the present day. As to the See of London in particular, we have no reliable data until we come to the days of Melletus, a companion of Augustine, who appears to have chosen it as the seat of his episcopate, and after his brief reign there followed thirty-eight years of unrelieved heathen darkness in the city, during which there was no bishop, and "St. Paul's was silent

"of Christian worship." Then came a brother of St. Chad of Lichfield, to be followed after an interval by the illustrious Erkenwald, who is celebrated in monkish chronicles for the munificence which he showed in the work of raising and adorning the Cathedral. Through a long series, indeed, of bishops and deans who have passed into oblivion, the Church was gathering to itself vast wealth and widespread estates, and, though the names of the ecclesiastics have perished, "the names of many of the estates with which the Church and clergy were endowed, as well as the estates themselves, survive to bear witness to the reverence which they commanded throughout this period." But the Dean seems to disturb the very foundations of the "private-property" argument in opposition to disendowment, when he tells us that "severe antiquarians will, I fear, impeach the authenticity of the Anglo-Saxon charters which the Church used to boast. I would fain believe, if I could in conscience, the royal grant of the first Christian king, Ethelbert, of Tillingham, in Essex, which by a singular chance even now contributes largely to the maintenance of the fabric. But if the charters of Athelstane and other kings and queens be somewhat questionable title-deeds, the estates themselves, with few exceptions, were, till our day, in the possession of the Bishop or of the Chapter of St. Paul's."

As the cathedral of the metropolis, St. Paul's has necessarily held a prominent place in our national history, and especially in later times, since the comparative decline of Canterbury. Dr. Milman points out, indeed, that its bishops, unlike those of some of the great continental cities, in mediæval times, did not aspire to obtain, or at all events did not obtain, supreme power among the citizens. It is perhaps hardly fair to impute this to want of opportunity rather than want of will, but it is impossible to forget that the distance of Stortford, the Bishops' castle, from the City, would interfere with the realisation of such ambitious desires, if they were ever cherished, while they would find another serious obstacle in the character of the citizens themselves. Certain it is that the "Bishops and clergy either quietly withdrew from all municipal affairs, or were quietly and steadily set aside, and limited to their spiritual functions by the busy, stirring, and not unambitious citizens." A happy result for the nation and the City, even though it may have diminished the historic importance of the see, and thus to some extent the interest belonging to the cathedral. There is quite sufficient, however, as this volume abundantly proves, to make it a centre of attraction to all true Englishmen. Within its walls was pronounced the sentence of excommunication against its prelate Foliot, the consistent and persevering opponent of Becket, though an ecclesiastic hardly less arrogant in his pretensions than the Primate himself, who attributed his antagonism partly to personal jealousy, and partly to the ambition of raising London to the level of Canterbury, rather than to any thirst for political power. It was here that Simon of Sudbury, to whom is attributed a rebuke of the pilgrims to the shrine of St. Thomas at Canterbury of a very un-ecclesiastical character, and who has sometimes been suspected of Wycliffite tendencies, ruled for a time before he was called to the Primacy. It was here that his successor, William de Courtenay, one of the proudest and most arrogant prelates that ever sat on the Episcopal throne, had his first encounter with John de Wycliffe, summoned here to answer for his heresies. A few years later, and the Cathedral saw a Bishop, Pecoek of St. Asaph, accused of like views, and though disdaining all sympathy with Lollards and Lollardism, compelled to submit to the humiliation of publicly recanting his opinions. The Dean does not attempt to conceal his scorn for the man whose moral courage was so unequal to his intellectual power, and who, though he had written if not the greatest work, certainly the greatest theological work which had then appeared in the English language, was unable to maintain the same loyalty to truth which was shown by humble artisans. The account of the position held by this prelate, and the probable causes of his condemnation, is new, and instructive as a sketch of one of the most remarkable men of his day. Want of space alone prevents our reproduction of this passage.

Coming to later days, St. Paul's is associated with the names of Colet, the friend of Erasmus, the munificent patron of learning, the founder of St. Paul's School; with Bonner, the too notorious champion of the Papacy, whose "native brutality, which had been exasperated by his degradation and confinement, was maddened by his restoration to power and dignity," carried persecution to an excess

"which shocked even his own party," and which did much to create that strong anti-Romanist feeling in England, the force of which has not yet wholly died out; of Ridley, to whom our author does full justice when he speaks of him as exhibiting in his martyrdom "Christian resolution in its concentrated majesty," although he seems, as perhaps from his tone of mind might be expected, unable to comprehend the feeling which made the sufferer feel so deeply and resent so indignantly the "contamination" of the Popish vestments, and classes his resistance to the indignity among "those strange, bewildering, contradictory incidents, which make us almost shudder and almost smile, at the strength and weakness of human nature." Of Dean Overall, a man of considerable distinction among the Reformers; of Dr. John Donne, the well-known religious poet; of Laud, who entered here on that work of undoing the Reformation which wrought such terrible disaster for himself and his Royal master; of Jeremy Taylor, who was at St. Paul's as Divinity Lecturer; and of Tillotson, who was promoted from the Deanery to the Primacy:—these are some only of the illustrious names connected with the Cathedral, and the recital of them is enough to show what abundant opportunity the Dean had for making an interesting book. Those who know his writings will be assured that he would use his materials to the best advantage. In the record of the history, in the discussion of the various parts of controversy that turn up from time to time in the account of the edifice itself, and of the body by whom it is governed, he is alike at home. We must close this brief sketch of a fascinating book by the extract descriptive of Paul's Cross, which so often figures in our history from the days of Richard I., when the demagogue Fitz Osbert used it as the rostrum for his revolutionary harangues, and which has a special interest from its connection with the history of the Reformation, and from the incessant conflicts that were waged there between the champions of the rival creeds. So much was this the case, that the story of the Cross during the period might almost serve as a chronicle of the Reformation.

"Paul's Cross stood, as has been said, at the north-east corner of the Cathedral. It was originally, perhaps, like other crosses, set up at the entrance to the churchyard, to remind the passers-by to pray for the dead interred in the cemetery. At an early period a pulpit was erected of wood, on a stone base, with a canopy of lead. The old cross and pulpit were supplanted by a more splendid stone cross with a pulpit, erected by John Kemp, and consecrated by the Bishop of London. It became one of the buildings of which, from its grace and beauty, the city of London was most proud.

"Paul's Cross was the pulpit not only of the Cathedral; it might almost be said, as preaching became more popular, and began more and more to rule the public mind, to have become that of the Church of England. The most distinguished ecclesiastics, especially from the Universities, were summoned to preach before the Court (for the Court sometimes attended) and the City of London. Nobles vied with each other in giving hospitality to those strangers. The Mayor and Aldermen (this was at a later period) were required to provide 'sweet and convenient lodgings for them, with fire, candles, and all other necessities.' Excepting the King and his retinue, who had a covered gallery, the congregation, even the Mayor and aldermen, stood in the open air. When the weather was very wet and boisterous, the sermon was delivered in a place called 'the Shrouds.' According to some accounts the Shrouds were in the triforium of the church, but to this the ascent must have been difficult and inconvenient for a large assemblage of hearers, and the extent of accommodation so small and narrow, that it is difficult to understand such an arrangement. There is some ground for supposing that the 'Shrouds' were the underground church of St. Faith, which is called in some old records St. Faith in the Shrouds. We can hardly conceive that any overhanging parts of the cathedral walls even then afforded sufficient protection from driving weather.

"Paul's Cross was not only the great scene for the display of eloquence by distinguished preachers: it was that of many public acts, some relating to ecclesiastical affairs, some of mingled cast, some simply political. Here Papal Bulls were promulgated; here excommunications were thundered out; here sinners of high position did penance; here heretics knelt and read their recantations, or, if obstinate, were marched off to Smithfield. Paul's Cross was never darkened by the smoke of human sacrifice. Here miserable men and women suspected of witchcraft confessed their wicked dealings; here, as we shall see hereafter, great impostures were exposed, and strange frauds unveiled in the face of day.

"Here, too, occasionally, Royal edicts were published; here addresses were made on matters of state to the thronging multitudes supposed to represent the metropolis; here kings were proclaimed, probably traitors denounced. Of all these scenes, our annals have already recorded some, and they have many more to record."

BRITISH GUIANA.*

Mr. Brett has gathered his knowledge of Guiana and its tribes from a long residence

* *The Indian Tribes of Guiana; their Condition and Habits, &c.* By the Rev. W. H. BRETT, Missionary in Connection with the Society for the Propagation of the Gospel in Foreign Parts, and Rector of Trinity Parish, Essequibo. London: Bell and Daldy.

* *Annals of St. Paul's Cathedral.* By HENRY HART MILMAN, D.D., late Dean of St. Paul's. With Portrait and Illustrations. London: John Murray.

among them as a missionary in connection with the Society for the Propagation of the Gospel in Foreign Parts. Hence his book is to a certain extent one of missionary enterprise. But there is in its pages quite enough to justify us in regarding it chiefly as a work of travel. The country and the people to whom it introduces us are such as we have little opportunity of learning anything about except through some such source as this.

Guiana is numerously peopled by natives of Asia, Africa, and Europe, as well as by American Indians, and the early missionaries in that province had to encounter the difficulties arising from a Babel of tongues and the superstitions of Hindoism and Mahomedanism, in addition to the usual obstacles to missionary progress. The first mission to Guiana was planted by the Moravians in the eighteenth century. Effort after effort to establish permanent stations failed, owing either to the treachery of the heathen, the ravages of fever, or some other calamity.

Mr. Brett was early stationed in the Pomeeroon, where he lived in a sort of shed, which was always accessible to such visitors as spiders, scorpions, lizards, and frogs. We cannot discover that he had a dozen attendants on his ministry or pupils in his school at the commencement of his labours, and the various Indian tribes were very jealous of proselytism. By degrees, however, one and another were induced to send their children to be instructed in his school, and eventually he experienced much kindness from them and derived encouragement to continue his labours among them. Occasionally his congregation must have presented a comical appearance, as when entry and egress was effected by the windows, and some of the audience sat upon the window-sill.

We cannot afford the space that would be necessary to follow Mr. Brett in his records of missionary travel and work in Guiana, and indeed it is not safe to gauge success in the field of missionary labour by the number of worshippers baptized and married. There seems, however, to be no doubt that Mr. Brett and other missionaries, amongst whom are some noble-hearted men connected with our voluntary religious organisations, have been instrumental in raising the standard of morality amongst the native tribes, and in many cases have gained converts to the Church of Christ.

We should convey no idea of the character of this work if we did not furnish a few extracts from which a judgment might be formed. We give them, therefore, without further comment.

BIRDS AND INSECTS.

"He who would see the beasts and birds of these forests should rise from his hammock and ramble with the Indian, at early dawn, through the bush dripping with dew. The jaguar, having completed his nightly prowling, is retiring to his lair;—the red howling monkey is uttering less terrible cries, beginning to tire of his own noise, which must be heard to be duly appreciated;—the birds and smaller animals are coming forth to feed; and everything teems with life. High overhead green parrots of various species, numerous and noisy as rooks or jackdaws, are flying to their feeding-places. Macaws—blue and yellow, or blue and crimson—occasionally show themselves; and in the higher regions is seen the larger species, the magnificent ara, the plumage of which is chiefly of a brilliant scarlet, set off with tints of purple and gold. The toucan or "bill-bird," is displaying his gorgeous red and yellow bosom, and tossing his enormous beak with fantastic jerks, on the top of the highest tree. The hannaqua or duragua, the marudi and the maam; the stately crested plover, large as a turkey, with jet black feathers and yellow beak; and many others, beautiful in shape and colour, or good for food, may then be heard, if not seen. Least in size, but not in beauty, are the various species of humming-birds; flitting hither and thither like bees, and flashing like jewels of many colours in the rays of the morning sun.

"Insects, creeping or flying, meet the eye in every direction. The huge black nests of the destructive wood-ants are fixed on decaying trunks or branches. The couchi ants are stripping a favourite tree; some nipping off the leaves above, while others below cut them into small pieces, which thousands bear away to their nests deep in the earth. Very singular is the appearance of those portions of green leaves, which, as you stand at a little distance, seem to be moving along the track of their own accord, with undulating motion; as their bearers in close succession surmount the inequalities of the ground, and climb over the little obstacles in their path. Other kinds of ants abound; as do butterflies and winged insects of innumerable species, and large spiders, which on every side are lurking to ensnare them."

NATURAL SCENERY.

"Though in so large a country there is considerable variety of surface, forests and rivers may be said to form its most striking features. The woods commence at the very edge of the sea, and even in the sea trees are seen standing covered with leaves. The tall courida and mangrove prevail there, and at the mouths of the rivers. A dense forest spreads thence over many thousands of square miles,—broken in certain places by swamps, and in others by extensive savannahs,—open tracks covered with grasses, with clumps of trees here and there. The sand-hills and ridges of moderate height near the Atlantic are covered by those immense forests; which extend to, and climb the sides of, the rocky mountains of the distant interior. Magnificent timber trees—the green heart and the purple heart, the stately mora, the simiri or locust tree, and others too numerous to mention—rear their heads above the smaller

kinds, which fill the spaces between them, all struggling to find room for their foliage; while from a moist carpet of fallen leaves, moss, and fungi, springs humbler vegetation in rank luxuriance.

"Numerous species of palms give beauty and variety to the wild forest scenery. Among them are the tura, akayuru, and awarra; with the cocorite, which supplies the wood of which the small poisoned arrows are made. There is also the trooly, whose leaves, very long and broad, are used in thatching houses; and the elegant manicole, which abounds on the banks of rivers, rising to a considerable height, with its slender stem bending gracefully over the water. The cabbages at the top of this and several other species are excellent food.

"Creepers and bush-ropes, as they are called, increase the difficulty of penetrating those dense forests. They ascend and descend, binding and interlacing trunks and branches in every direction. They sometimes destroy, by their abundance and ever-tightening embraces, the trees which support them; and large branches, and even trunks, may be seen, half-fallen, with their descent arrested by them. Beautiful parasites abound. The surface of the ground is strewn with dead leaves, fallen branches, and trees, in every stage of decay; some of which will crumble into dust beneath the foot which may be placed upon them."

A MISSIONARY'S RESIDENCE.

"The roof was open, and flakes of mingled soot and cobwebs, which had been long collecting there, were continually falling, as the insects which abounded disturbed and shook them down. There were also a large nest of destructive wood ants, which were devouring the building. These forthwith contrived to get into my clothes-chest, and seriously damage its contents. A dose of arsenic was put into their nest, and in a day or two all were dead or gone. The next task was to whitewash the filthy walls, which abounded with vermin. Spiders of all sorts and sizes,—numerous fine specimens of the great South American cockroach,—and oftentimes the white scorpion or huge bush centipede, would make their appearance from holes and corners. Pallid-looking unclean lizards, as the wood-slaves,—some with monstrous bulbous tails, others which had lost theirs by the fortune of reptile war, would crawl along the beams and sooty rafters; and sometimes, falling flat down, lie staring in apparent astonishment, clinging tightly with broad adhesive toes to whatever they chanced to alight on. More graceful and welcome visitors were the olive-green lizards, with mottled coats that shone like burnished copper. These were useful allies, devouring the insects. One little fellow became in time very tame and friendly, and would allow me to teach him."

BRIEF NOTICES.

Curiosities of the Pulpit. By the Rev. THOMAS JACKSON, M.A. (James Hogg and Son.) The compiler of these chapters on preachers and preaching, has hit upon a subject of wide and varied interest. It is amusing as well as profitable and instructive to study in the anecdotes which abound in the book, the peculiarities of the most noted preachers of the Christian era. Mr. Jackson's excerpts commence with the fourth century, and extend to the eighteenth. As a matter of course, we meet with many stories of eccentric preachers which are familiar to us, but the range over which Mr. Jackson has travelled is so wide, that there is also a good deal that is new to all but the most diligent readers of biography. A capital index of subjects and names increases the value of this book, which, while few will care to read through, will furnish varied and entertaining reading for many a spare half hour.

Mignonette. By A. G., author of "Mabel and Cora," "Beechenhurst," &c. (Seeley, Jackson, and Co.) is a story of home life for young people, the moral of which, if it is anything, is, "Marry your cousin." In our judgment "Mignonette" is not so interesting, nor on the whole so carefully written as the other stories by the same author, but it is a very suitable addition to the juvenile library of semi-religious fiction, which is now assuming such large proportions.

The Student's Manual of Modern Geography. By W. L. BEVAN, M.A. (London: John Murray.) It would be hard to over estimate the value of Mr. Murray's educational manuals. The student is sure of finding in them accuracy of statement, fulness of information, and excellent arrangement. Mr. Bevan's sketch of modern geography, mathematical, physical, and descriptive, is comprehensive and clear, abounding in necessary information, conveyed in a thoroughly methodical manner. Those who are familiar with the "Students' Manuals" which have preceded this will readily understand us when we remark that the present volume is characterised by all those marks of careful revision and typographical skill which render valuable matter two-fold more valuable. The index, thirty pages in length, is another feature that contributes in no small degree to the practical worth of the book.

The True Nobility. Sketches of the Life and Character of Lord Haddo. By ALEXANDER DUFF, D.D., LL.D. (London: the Religious Tract Society.) About twelve months since we reviewed at some length in these columns Mr. Elliott's Life of Lord Haddo. Mr. Duff, drawing largely from Mr. Elliott's book, but also from his own personal recollections, contributed to the *Sunday at Home* a sketch of the late Earl, for wide and general circulation. The little volume before us, which is very neatly got up, is a reprint, with some additions, of that article, and contains, also a sketch of the life and character of his son, the Hon. J. H. H. Gordon, since deceased. It has our warm commendation.

Putnam's Magazine, (New York: Putnam and Son; London: Sampson, Low, Son and Co.), November and December. These two numbers complete the

first year's issue of this resuscitated magazine. On looking over the index to the second volume, which consists of only six numbers, it becomes evident at once that the conductors of *Putnam's Magazine* have discovered the secret of securing variety and freshness in their articles. The names of no less than sixty persons are given, as having each contributed one or more articles during the half-year. And moreover, the editor remarks in his preface, that "three magazines like ours" could not contain all that we receive that is well "worthy of publication." It must be confessed that the high standard of literary merit which is reached in almost all the articles before us, is either an indication of the superior average culture of Americans to Englishmen, or of the fact that a greater inducement is offered on that continent for engaging in literary pursuits. Of the thirty and odd articles which constitute the bulk of the matter contained in the two numbers under notice, there are not two probably that would fail to engross a large section of the ordinary readers of the magazine; certainly we have not discovered that number bearing marks of haste or carelessness or incompetence in their composition, while on the other hand, we have been refreshed by the spirit of full life and energy which characterises them one and all. We have marked a few passages for extract, which will be found in another column.

MISCELLANEOUS.

A DISCOVERY IN JERUSALEM.—THE SITE OF THE TEMPLE.—A discovery has been made which is regarded as a most important step towards ascertaining the exact position of the Temple. "Lieutenant Warren," writes the agent of the Palestine Exploration Society, "has discovered that the north wall of the platform of the Mosque of Omar (to use an erroneous name for the sake of being more intelligible) is built on the edge of a perpendicular scarped rock, with its scarped face to the north; in other words, that if the present flooring of the Haram Area were removed, the surface of the rock would be seen to be interrupted at the place in question by a sudden artificial gap, running from east to west, both deep and wide, though at present of unknown width and depth. Of this gap Mr. Warren has only yet been able to examine a portion, but enough to reveal a subterranean arcade running apparently along the whole length of the platform (520 feet), and about thirty-five feet in width, supporting the present flooring of the Haram Area, beneath which the whole is concealed. Though denied by the Turkish authorities the power of systematic investigation within this very sacred spot, yet fortune has favoured us with an unlooked-for opportunity, and Mr. Warren has shown himself quite equal to the occasion, by being on the spot at the exactly proper moment, and taking instant advantage of the chance. If the scarp and ditch are ancient, they must have belonged either to the north side of the Temple or the north side of the Fortress of Antonia (St. Paul's 'Castle,' Acts xxi. 37; xxii. 24), which lay on that quarter of the Temple. In either case (especially the latter) the size of the Temple is thus greatly reduced, and brought nearer the limits which Josephus seems to assign to it. Another thing equally obvious is that every endeavour must be made to obtain the right to explore within the Haram Area, hitherto expressly excluded in the Vizierial letters granted us by the Porte. We have now been working for many months in Jerusalem, outside that precinct, working hard and not unsuccessfully, and making many discoveries, and yet every one of them is thrown into the shade in an instant by a casual revelation within those walls. Every one who cares about Jerusalem must keep constantly before him that the one point to find out is where the Temple exactly stood. Everything will come right if that is found out, and it will not be found out till we have the right to explore inside the Haram."

THE PRESIDENT OF THE BOARD OF TRADE AND BOTTLE-NOSSED WHALES.—There has been a curious correspondence between Mr. Alexander Drew, of Nairn, and Mr. Bright, President of the Board of Trade. Mr. Drew, it seems, has a scheme for clearing the seas of bottle-nosed whales and of porpoises, which, he says, are great destroyers of fish. In a letter to Mr. Bright he said:—"I beg to direct the attention of your great mind to the subject, in order that it may be satisfactorily solved for the public benefit and the nation at large. You see that I suggest that a small royal bounty be offered at the commencement of the enterprise, so as to induce parties to enter upon the venture, which I have no doubt whatever will pay. In this I hope you will concur, and that you will use your influence with Parliament to grant such, if merely to patronise the laudable object in view—to clear the seas of these pests, which are depriving our hardy fishermen of their living, by devouring and destroying the greatest quality of the fish." Mr. Bright replied:—"I do not think Parliament is likely to grant any sum of money for the purpose to which you refer. If your facts are correct, would it not be possible to engage some of your fishermen to make the attempt to capture those sea poachers, as you call them? If a single fisherman succeeded, and the venture paid him, others would follow, and you would not need to apply to Parliament." Mr. Drew did not accept Mr. Bright's suggestion. He wrote:—"I think you take a far too contracted view of the great national undertaking I propose—the clearing the seas of those pests and vermin which have been feasting in luxury while the population of the three kingdoms have been, to a certain extent, fasting, not for their sins, but for their negligence. You would

not believe that it is a difficult problem to our fishermen how to catch a porpoise. It will take a long training how to learn the art, and it will not do to depend upon single fishermen. The project I propose would be a company, with 10,000*l.* of capital; but that would be useless unless patronised by the Government offering a small bounty at the commencement, so as to start the project, which would give a stimulus for other companies to start in other parts of the British nation. As I see it is in contemplation to reduce the navy, I would suggest instead that if there were any redundancy it should be employed in this national undertaking, and I would confine their energies to the capture of bottle-nosed whales and other ponderous monsters." A subsequent letter from Mr. Drew elicited the following reply:—"I am directed by Mr. Bright to acknowledge the receipt of your letter of the 26th of December, transmitting printed copies of a correspondence between Mr. Loch, M.P., and yourself upon the bottle-nosed whale.—I am, sir, your obedient servant, HENRY G. LANGTON."

EXTRACTS.

THOUGHTS ON WOMAN SUFFRAGE.—That men are to become less thoughtful towards women, less considerate of their real needs, and undemonstrative in ways of gallantry, when these have become more thoughtful of their country and active in labours on her behalf, or in behalf of any independent and honourable calling, is not a thing to be feared for a moment. It has frequently happened that men, whose tastes and habits and ways of thinking have drawn them toward each other, have fallen into most congenial friendships. This is true of women also; and nothing is more beautiful in life than such friendships, nor more tender than the manifestations flowing from them. How is it possible, then, that all gentle graces will depart from either sex, when each is at liberty to pursue its laborious work of self-development after the plan most agreeable to itself and most in harmony with the designs of nature? In my judgment, the day is close at hand when pure friendships between the sexes will be far more possible and frequent than they now are. This will be brought about in various ways, of which the equal enjoyment of political privileges will be one; but the chiefest will be the associating the sexes in all educational institutions, so that tastes and modes of thought and action will be similar, and on the broadest scale possible to human beings. There is no reason in nature why boys and girls should be trained together in the family and in primary schools up to a certain age, and ever after kept sedulously apart in colleges, seminaries, and scientific schools, and the like. They need each other just as truly in the one case as in the other; in fact, there is no period when young people so much need to be closely associated as during that restless, curious, eager one, when the instincts of manhood and womanhood are first awakening, and young hearts are irresistibly drawn to each other by that most subtle and delicate passion which is altogether more primeval than any other man knows. Nothing seems to be more tending to barbarism than the cutting this fine chord of civilisation, by which every boy and girl is instinctively drawn to the practice of those gentle amenities which have gone far to make mother-earth tolerable to us, ever since wrong-doing called forth from her bosom the thorns and thistles we all so much dread. *Putnam's Magazine for December.*

A PINCH OF SALT.—This precious treasure is a little square-fashioned grain, of gray colour, born far down in the darkest recesses of the earth, in times when fierce fires raged below; and there it has lain for thousands of years, along with countless little grains of like shape, never seeing a beautiful flower by its side or hearing the sweet notes of a bird as it sings of spring and budding love. Its ancestors were two strange beings, that have but quite lately become known to us: a metal with a silver sheen and a gas of yellowish-green colour. The former is perhaps the oddest of its kind. Other metals are heavy and hard; this is so light that it swims on the water, and so soft that it can be cut with a knife and kneaded with the hand. Other metals resist all impressions from without; this is so yielding that if exposed for a little while to damp air, it oxidises quickly and changes into a white powder! While its near cousins, gold and silver, sink quickly to the bottom of a vessel filled with water, sodium, on the contrary, floats like a very gnome of the mountains, and the little silvery globes, in which it is ordinarily seen, swim merrily for a while on the surface. But after a few moments, they begin to glow and to shine like liquid fire, and now perform a dance so weird and wild that it startles us by its strange, fantastic figures. The smooth surface of the water becomes the well-polished floor of a ball-room, on which the bright pearls of shining metal perform their quaint dance like enchanted princesses dressed in silver robes. If you attempt to hold the lovely little dames by force, they know at once how to escape from your violence and to regain their liberty. A beautiful bluish flame begins to surround the little globules, and a few moments after the metal has vanished. No trace is left, and only the peculiar smell of the water betrays their secret: they have sought refuge in the friendly element, and water, the staunch enemy of fire from of old and ever ready to conquer it by its own power, has been forced by the little magicians to burn, for a little while, in a bright, flickering flame, before it could afford them a new home and safe shelter. Nor is the other ancestor of the tiny grain less odd in its nature. While every other substance on earth has some shape and form of its own, by which it may be known, and even water, though ever changing and restless, never fails to fashion itself in lovely globules. Chlorine has no

form or substance of its own. Like a prince of the air, it passes unheeded through the atmosphere, visible only as a faint, yellowish-green vapour. You catch it and imprison it in a glass, you compress it by all the means at your disposal with terrible force, and at last it comes down, reluctantly, in the shape of a bubbling liquid. But relieve it for a moment of the enormous pressure, and it rises instantly again as a vapour, and escapes from your grasp. Unfit to be breathed by man or beast, whom it would smother in a few moments, it yet is not merely fatal to life, but has its good use in the wonderful household of nature, where every atom finds its noble vocation, and serves its great though often unseen purpose to the glory of the Most High. Chlorine has been endowed with a truly wonderful power of combining with all other elements without exception, and hence becomes of vast importance to the chemist and the manufacturer. But it serves us most faithfully where danger threatens us most nearly, and carries off, with unflinching fidelity, the death-bringing gases of wells and neglected cellars, and purifies our sick-rooms and hospitals. These two strange blessings, the fitting gas with its repulsive colour and fatal breath, and the quaint metal whose merry dance forces water to turn into fire, seek each other, throughout nature, with unceasing longing. And yet, whenever they meet, they embrace each other only for a moment, and for their own destruction. The bright silvery substance has no sooner been breathed upon by the foul gas, than it vanishes as if by magic, and all that remains of the two is a tiny crystal of white colour and silvery sheen. You examine it closely, and you find that it resembles a hollow cube; every minute particle of the grain is clear and transparent, like the most perfect of crystals, and it is only when many are lying close to each other that the broken rays of light give them a pure white hue. The poisonous power of chlorine and the fiery nature of sodium have utterly disappeared, and in their stead man is presented by his beneficent mother nature with a little grain of salt, without which his life would be a burden and happiness upon earth for ever out of the question!—*Ibid.*

HOW TO CURE A COLD.—The moment a man is satisfied he has taken cold, let him do three things—First, eat nothing; second, go to bed, cover up, in a warm room; third, drink as much as cold water as he can, or he wants, or as much herb tea, as he can; and in three cases out of four he will be well in thirty-six hours. To neglect a cold for forty-eight hours after the cough commences is to place himself beyond cure, until the cold has run its course of about a fortnight. Warmth and abstinence are safe and certain cures when applied early. Warmth keeps the pores of the skin open, and relieves it of the surplus which oppresses it, while abstinence cuts off the supply of material for phlegm, which would otherwise be coughed up.—*Half's Journal of Health.*

THE JOYFULNESS OF HOME.—That peculiar kind of joyfulness which makes home the happiest place in all the world is not the mere playfulness of childhood, or the merriment of riper years. There is something in this joy deeper than laughter, more enduring than youth. It is not unfrequently the privilege of old age to contribute in no small measure to this joy; and there are women with faded cheeks and silver hair, whose presence in the fireside circle diffuses a glow of happiness, while keeping up a perpetual interest amongst those who habitually share their companionship. Neither would be it be just to women who possess this influence to speak of them as merely amusing or even charming. Charming people do not always make us happy, and amusement often leaves us very flat. There must of course be mind, and that mind must be rich in thoughts, perhaps more than in actual knowledge. There must be good sense rather than genius, and good taste to appreciate what genius produces. But the chief riches which are necessary for the exercise of such influence are of a moral nature. They belong to the range of human feeling, sentiment, and passion; as such they make up by far the larger portion of our social happiness or misery; and it is here, especially, that woman lives, and must live, to a great extent, apart from man. It is of no use arguing that it is not so. Her course may run parallel with his, like the footpath by the carriage-road, but it will lead her into a thousand little deviations which he knows nothing of; sometimes through the purple meadow, sometimes over the brow of the hill, sometimes drooping into the shady hollow, or crossing the rapid brook, while he plods onward along the great highway, without seeing, hearing, or feeling, one half of those disturbances which make her hopeful or afraid, delighted or distressed, according as she is affected by the various turnings, changes, or openings of the way. Out of this peculiar life which woman lives, and must live, arise influences as peculiar, which she may use for good or evil, for happiness or misery. The joy of the hearth does not arise out of intellectual attainments, although there could be no joy to those who are highly educated themselves in sharing their social hours with companions deficient in such advantages; for it depends much more upon the power which some persons possess to do us good—not certainly to rebuke or correct us, not even to preach or dictate to us, but, by some secret of good in themselves, to make us better, nobler, and consequently happier. There may be amusement, laughter, fun, in society, that is by no means improving nor pleasant in recollection; but joy has a deeper foundation. In itself it is purer, and more intense; but its chief characteristic is that it belongs to home, or wherever the heart finds rest.—*The Evangelical Magazine for January, New Series.*

The Mount of Olives is now the property of the Crown of France, showing how the force of sentiment may sometimes appropriate the sanctities of history.

Gleanings.

Charles Dickens, for his farewell readings (which are to extend over the United Kingdom to 100 nights), is, it is said, to receive 10,000*l.* from Mr. Chappell.

A new Act for the suppression of gambling has now come into force, and, if carried into effect vigorously, will soon put an end to the "pitch-and-toss" nuisance in the suburbs of large towns.

A rare Hebrew Bible, of the Naples edition of 1491 or 1492, printed upon vellum, was on Friday sold at Puttick and Simpson's, Leicester-square, after a smart competition, for 160*l.*

The Siamese twins, in the opinions of Professors Syme and Simpson, are connected by a vital communication between their two bodies, which, therefore, it would be death to both of them to sever.

The planting of trees on the Thames Embankment has been commenced, nearly fifty trees being now in the ground. The trees are placed at intervals of about twenty feet from each other.

The Rev. Thomas Huband Gregg, M.A., of Trinity College, Dublin, curate of Oradley, near Birmingham, who is the editor of a little magazine called *Gilead*, has discovered that the new Prime Minister is the veritable Beast of the Apocalypse!

The Corporation of York have passed a resolution instructing the town clerk to proceed against one of their fellow-citizens for the recovery of the fine of 50*l.* for non-acceptance of the office of alderman, to which he had been elected.

According to a Parliamentary return just issued, it appears that the number of iron-plated ships afloat is thirty-four; there are also ten building. Of four floating batteries, two are not yet completed for sea. Of the number of armour-clad ships afloat, fourteen have iron hulls.

Sir Joseph Jekyll left his fortune to pay the national debt. When Lord Mansfield heard of this, he said, "Sir Joseph was a very good man and a good lawyer, but this bequest was a very foolish one: he might as well have attempted to stop the middle arch of Blackfriars Bridge with his full-bottomed wig."

OUR CIRCULATING MEDIUM.—Our total circulating medium is put by Mr. Jevens at 134,000,000*l.* Our gold coinage he calculates not to exceed 80,000,000*l.* The copper coinage is known to be almost exactly 1,000,000*l.* sterling in nominal value.

VERY PROBABLE.—Archbishop Whately was endeavouring to elicit a candidate's idea on the market value of labour, with reference to demand and supply; but, being baffled, the prelate put a question in this simple form:—"If there are in your village two shoemakers with just sufficient employment to enable them to live tolerably, and no more, what would follow if a third shoemaker set up in the same village?" "What would follow, sir?" said the candidate, "why, a fight, to be sure!"

WHAT WILL BE.—A clergyman, whose name is stated to be Mr. Wild, has been lecturing in Canada, taking for his subject "What the world is coming to." He announces these amongst other things looming in the distance:—Coral insects will fill up the Pacific with solid habitable land; eventually the globe will be all land, or at least there will be no more sea; there is also to be perpetually equal day and night of twelve hours each all over the globe; there is to be only one language spoken throughout the world, and "that, of course, will be English."

NEW PARTY DESIGNATIONS.—Advertisements for curates are now furnishing ample food for those who scan the newspapers with an eye to the curious. In a recent issue of a contemporary, for instance, we find a "liberal" rector asking for a fellow-labourer, who among other qualifications must be "an extreme Rockite," or a "Disraelitish Recordite." If we were not tolerably well acquainted with the foibles which even grave and reserved men sometimes manifest, we should be inclined to regard such an announcement as a hoax, but we have reason to believe that it is really *bona fide*.—*English Churchman.*

A NOVEL BET.—A bet made by a wag of Berlin on New Year's Day attracted crowds to one of the principal streets of the capital. In this street there is a hairdresser's shop, and the author of the bet had undertaken to sit for four hours, without moving, in the place of the wax figure in the window. At three in the afternoon he appeared at his post, dressed in a white sheet and with a huge wig on his head surmounted by a fez cap. Every effort was made by the bystanders to make him show some sign of life. Street boys were tempted by the promise of large rewards to make their most ridiculous grimaces, and address him in all sorts of funny speeches; but all in vain. He remained immovable until the clock struck seven, when he rose, bowed gravely to the assembled crowd, and retired into the shop.

A GIANT'S SKELETON.—A Michigan paper reports the discovery of a gigantic human skeleton in a rock near the Sank Rapids. It says:—"The head is massive, measures 31½ inches in circumference, low in the *os frontis*, and very flat on top. The femur measures 26½ inches, and the fibula 25½, while the body is equally long in proportion. From the crown of the head to the sole of the foot the length is 10 feet 9½ inches. The measure round the chest is 69½ inches. This giant must have weighed at least 900 lb. when covered with a reasonable amount of flesh. The petrified remains—and there is nothing left but the naked bones—now weigh 304½ lb. The thumb and fingers of the left hand and the left foot from the ankle to the toes are gone, but all the other parts are perfect."

A FARMER IN SEARCH OF A WIFE.—The following curious advertisement appears in Saturday's issue of a Yorkshire contemporary. The gentleman, whose

only requisites are "love, peace, happiness, and from one to two thousand pounds," gives his real name and address as a pledge of his *bona fides*:—"Wanted, a wife, by a handsome young farmer, who is desirous of becoming domesticated, and of enjoying the society of a young, good-tempered female, who would tempt him away from his market festivities by her pleasing and gentle persuasive manners. She must not exceed twenty, unless she be a widow, whose family must not exceed six. Want of beauty would be no kind of objection, provided she possessed from one to two thousand pounds. His rent, tithes, and taxes are all paid up, and he is wholly free from debt. All that he requires is love, peace, and happiness. Apply ———, near Tenbury."

ARSENIC IN HEART AFFECTIONS.—Dr. Papillard thus speaks of the effect of arsenic in heart affections and other diseases in the *Journal des Connaissances Médicales*: "The best remedy for the cure or palliation of a disease of the heart must surely be that which exercises an elective and regularising action on the muscular system; which will stimulate its functions, increase its energy and power of resistance, prevent its being fatigued, and favour its nutrition. Now all these properties are possessed by arsenic to the highest degree. It produces excellent effects in shortness of breath, which is conclusive evidence of its power of regulating the strokes of the heart. Again, according to the French school, nine-tenths of the diseases of the heart proceed from rheumatism, and arsenic is the most powerful remedy for that affection, let it be ever so inveterate. It is well known that arsenic, in the shape of Fowler's drops, is a sovereign cure for ague, and it has recently been shown that it may be used as a prophylactic against apoplexy."

THE ALLEGED ANTIQUITY OF MAN.—A young student is said to have discovered at Ochoy a quantity of fossil human bones in a sand-pit. These bones, it is said, lay under various strata, beginning with the uppermost one, consisting of humus, or vegetable mould, after which came one of red sand, succeeded by five others of yellow grit called loess, alternating with four of clay. The last bed of loess rested on the drift. A minute examination subsequently instituted by MM. Lartet, Belgrand, Potier, and Collomb, all well-known geologists, has led to the conclusion that this formation remained undisturbed from the time those bones belonged to living beings until now. Nor had any communication ever been opened between the upper and lower strata; even the infiltrations of moisture had not penetrated further down than the second layer of clay. The human remains were moreover associated with bones of the elephant, rhinoceros, hippopotamus, stag, horse, and ox, confirming the conclusion come to on former occasions, viz., that man was a contemporary of these animals under our temperate zone. The osteological characteristics observed are also in harmony with the geological appearance of the ground, the skulls found being rather wedge-shaped, which at once assigns a place to it among the *dolichocephali*, akin to the Ethiopian race. The forehead is narrow, the cheek-bones are very prominent, the occipital foramen is very far back, and the meatus auditorius very horizontal, circumstances which distinguish this from the Celtic skull.

THE PARSON AND THE CABBY.—A friend of mine, who is a parson in the country, and a sort of modern Vicar of Wakefield in his ways, came up to town last week, and reaped the disadvantages of change, in this respect, that somewhere or another he got a bad half-crown palmed off upon him. This annoyed him exceedingly, but most of all because he feared it might somehow get into circulation, and perhaps reach hands that could less afford to receive it than his own. He would have thrown it into the gutter but for this consideration, and he was pondering how to get rid of it, when it suddenly struck him that he was late for dinner with your humble servant, and therefore took a hansom cab with all speed. So nervous was he at the idea of keeping my other guests waiting, that when the cabman said "Eighteen-pence, sir," he gave him the bad half-crown (which happened to be his only piece of silver) in change for a shilling, and the poor fellow drove away. However, before he was out of sight, my benevolent clergyman remembered what he had done, and fled down the street after the vehicle, shouting, "Cabby! cabby!" wildly, and waving his alpaca umbrella. The cabman, however, though he turned round, only nodded good-naturedly, and drove away, leaving my poor friend inconsolable at the idea of having thus robbed an honest man. He told us the story at dinner, and most of us agreed that it was strange enough that the man had paid no attention to his signals; but a police-magistrate, who happened to be at our table, asked to look at the shilling that the man had given our vicar, and then quietly remarked, "Yes, I thought so; he has given you a bad shilling."—*Chambers's Journal*.

A MAINE YANKEE OUTWITTED BY A CANADIAN GIB.—A young man of our village (he relates the story himself) who fought but did not die at Antietam and Gettysburg, went into the provinces on foot, with some small articles for sale. One night, just as the sable curtains of the evening were being lowered upon him, he applied to a very respectable-looking house for entertainment. He was very kindly received by a young lady, who happened to be the only one of the family at home, with whom he partook of the evening meal, and everything seemed to our hero to be going on "merry as a marriage-bell." It seems, however, that the young lady began to suspect that in "entertaining a stranger" she had not entertained "an angel." But how to get rid of him was the trouble. At length she asked him if he

could jump well, saying that she could jump further than any Yankee living. This was a "stump" which the hero of a dozen battle-fields was not disposed to take, and they arranged for a trial of leap-frog. The young lady placing herself against the opposite wall, at three jumps reached the door. Our Yankee now took his station for the trial. At two bounds he nearly reached the door, when Miss Blue-nose, with all the feminine fascination imaginable, said she would open the door for him, so that he might have a chance to see how much he had excelled her, and he took the third leap, which landed him outside. The young lady instantly closed and fastened the door, took hat, mittens, overcoat and valise of merchandise into the chamber, threw them out of the window to him, and told him there was a tavern about seven miles below, where no doubt he could be entertained. He went on his way.—*From the Presque Isle (Maine) Loyal Sun*.

POISONOUS HAIR-DYE.—The frequent impunity with which leaden and other metalliferous hair-dyes are used, when only applied at intervals, has led to the introduction of a still more dangerous class, called hair-restorers, in which a slower action of lead is employed to blacken the hair by daily applications. The most romantically named hair-dyes and restorers are just so many solutions of lead, mercury, silver or copper, combined with mordants or decomposing agents. Those of nitrate of silver destroy the hair, but do not injure the health. Mr. Erasmus Wilson tells us that one of the most largely used hair-restorers contains as much as a drachm of acetate of lead to half a pint; it is sold for more guineas than it is worth pence in point of money value. Leaden combs, used daily, produce also insidious forms of lead poisoning. Schott publishes in the *Gazette Medicale de Paris* (1864), an instructive post-mortem examination of a fatal case. Those who have used some of these poisonous preparations with impunity for a number of years should yet remember the fate of Mademoiselle Mars, who also dyed her hair in the hope of eternal youth, and succumbed in one night under cerebral disturbance produced by a new application. The pearl-white powders, which are becoming more and more fashionable for giving the complexion the dull Parisian whiteness of skin—the *teint-mat*—are equally dangerous, and produce numerous poisonings, especially among dramatic artists. There are many innocuous powders which answer the purpose; but carbonate of lead adheres so much better, that it is still the favourite, as it was when Ovid denounced it in his *Ars Amoris*, and Martial in his Epigrams.—*British Medical Journal*.

HOLLOWAY'S OINTMENT AND PILLS.—Hereditary predisposition, exposure to cold, and errors of diet, subject thousands to sickness who fear to seek medical aid, because their means are too narrow to discharge its heavy cost. Rheumatic and gouty affections soon yield to the soothing influence of Holloway's medicines. After fomentation the Ointment only requires to be well rubbed on the part affected, to lessen the inflammation, and to subdue the throbbing pain. It leaves behind neither swelling, stiffness, or lameness. By carefully attending to the instructions: folded round Holloway's remedies, recent pains in muscles, joints, or sinews, may be readily overcome, and mobility be restored in chronic cases where rigidity had resulted.

Births, Marriages, and Deaths.

BIRTHS.

STARK.—December 31, at 15, King-street, Elgin, the wife of the Rev. James Stark, Congregational church, of a son.

RISDELL.—January 11, at Castle-street, Reading, the wife of Mr. A. R. Risdell, of a son.

MARRIAGES.

COOKE-SOUTHWELL.—January 5, at St. Mark's Presbyterian Church, Greenwich, by the Rev. Adolph Saphir, B.A., Mr. W. Marcus Cooke, Wellington, Salop, to Mary, eldest daughter of the late Mr. Thomas Southwell, and niece of the late Mr. R. B. Southwell, Bridgnorth.

HARPER-HERDSMAN.—January 5, at George-street Baptist Chapel, Hull, by the Rev. J. Bullock, Mr. John Harper, of Seacombe, to Martha, only child of Mr. Joseph Herdman, Anlaby, near Hull.

SPERS-GLOVER.—January 5, at Stamford-street Chapel, by the Rev. Robert Brooks, Aspland, the Rev. Robert Spers minister of the above chapel, to Emily, the eldest daughter of Mr. Joseph Glover, of Walworth, London. No cards.

EVANS-MORGAN.—January 5, at the Baptist chapel, Threlkell-street, Bristol, by the Rev. Richard Morris, of Clifton, the Rev. William Evans, of Downend, to Miss Morgan, of the same place.

OSBORN-WEST.—January 6, at Wesley Chapel, Waterloo, by the Rev. George Stringer Rowe, assisted by the Rev. Frederick W. Macdonald, Thomas George Osborn, Esq., B.A., of Trinity Hall, Cambridge, and of New Kingswood, Bath, to Jessie Emma, youngest daughter of the Rev. Francis A. West, of Great Ouseby, near Liverpool.

HORSFIELD-GREAVES.—January 7, at the Wesleyan Centenary Chapel, Dewsbury, by the Rev. E. H. Weeks, Trinity Congregational minister, assisted by the Rev. Edmund Oldfield, Wesleyan minister, William Whitehead, eldest son of James W. Horsfield, Esq., to Jane Eliza, eldest daughter of the late James Greaves, Esq.

DEATHS.

KLUHT.—December 30, at his residence, Holt Lodge, Cobham-street, Gravesend, after a short illness, the Rev. B. H. Kluht, aged fifty-three years, pastor of the Congregational Church, Gravesend. Deeply lamented.

LAYERS.—December 31, at Hill, near Southampton, William Bertram, only son of M. G. Layers, Esq., of Croydon, Surrey, aged twelve years.

ADKINS.—December 31, at Wimbledon, after many months' illness, Thomas Andrew Adkins, son of the late William Adkins, Esq., of Lathbury, Bucks, in his sixty-first year.

SPARKE.—January 4, at her residence, 10, Boon's-place, Plymouth, Ann Maria, widow of the late Isaac Sparke, Esq., aged seventy-six.

SPENCE.—January 5, at Huntly, Aberdeenshire, in the eighty-fifth year of his age, Mr. William Spence, for about half a century a deacon, and for many years the treasurer of the Congregational church there.

STRANFORD.—January 9, at 58, Cumberland-place, after a few hours' illness, Viscount Strangford, eighth and last viscount, aged forty-three.

BREAD.—LONDON, Saturday, Jan. 9.—The prices of wheaten bread in the metropolis are from 7d. to 8½d.; household ditto, 8½d. to 7d.

Markets.

CORN EXCHANGE, LONDON, Monday, Jan. 11.

The supply of English wheat to this morning's market was very small, and we have moderate arrivals from abroad. The demand was slow for English wheat, but the small quantity on sale prevented decline of prices, and we repeat the quotations of Monday last. Foreign wheat sold in retail at former prices. The flour trade was inactive, without change in prices. Peas and beans were dull. Malting barley was 1s. per qr. lower, and grinding unchanged in value. Arrivals of oats were moderate, and the business done was at the previous rates. Cargoes at the ports of call are unchanged in value, buyers waiting for further arrivals.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	Per Qr.	Per Qr.
Essex and Kent, red, old	—	—	—	—
Ditto new	51	55	—	—
White, old	—	—	—	—
" new	56	61	—	—
Foreign red	50	51	—	—
" white	56	58	—	—
BARLEY—				
English malting ..	39	42	—	—
Chevalier	50	55	—	—
Distilling	45	48	—	—
Foreign	37	43	—	—
MALT—				
Pale	—	—	—	—
Chevalier	—	—	—	—
Brown	56	64	—	—
BEANS—				
Ticks	42	44	—	—
Harrow	45	47	—	—
Small	—	—	—	—
Egyptian	41	43	—	—
PEAS—				
Grey	42	43	—	—
Maple	45	48	—	—
White	44	46	—	—
Boilers	44	46	—	—
Foreign, boilers ..	44	46	—	—
RYE	40	42	—	—
OATS—				
English feed	38	34	—	—
" potatoes	31	25	—	—
Scotch feed	—	—	—	—
" potatoes	—	—	—	—
Irish black	33	36	—	—
" white	24	27	—	—
Foreign feed	25	29	—	—
FLOUR—				
Town made	42	47	—	—
Country Marks ..	37	38	—	—
Norfolk & Suffolk	32	33	—	—

METROPOLITAN CATTLE-MARKET, Jan. 11.

The total imports of foreign stock into London last week amounted to 3,864 head. In the corresponding week in 1868 we received 6,312; in 1867, 7,309; in 1866, 6,372; in 1865, 4,081; in 1864, 2,032; and in 1863, 4,639 head. There was only a moderate supply of foreign stock, and the trade, on the whole, ruled quiet, on barely former terms. From our own grazing districts an average number of beasts came to hand, and the condition of the beasts, on the whole, showed decided improvement, owing to the favouring weather recently experienced. The demand has been active, and prices gave way 2d. per 8lbs. on all qualities, the top price being 5s. 4d. per 8lbs., though this quotation was exceeded for some few choice Scots and crosses. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 930 Scots, &c.; from other parts of England, including Lincolnshire, about 700 of various breeds; from Scotland, 528 Scots and crosses; and from Ireland about 180 oxen, &c. There was a good show of sheep in the pens, but the inquiry for all breeds was dull, and although no quotable change took place, prices were rather easier. The extreme price for best Downs and half-breeds was 5s. 6d. per 8lbs. The trade was steady, at late rates, for prime small calves, but large animals were neglected. The pig trade was quiet, on former terms.

Per 8lbs. to sink the Offal.

Inf. coarse beasts	3	4	5	6	Prime Southdowns	5	4	5	6
Second quality	3	10	4	6	Lambs	0	0	0	0
Prime large oxen	4	8	5	0	Leg. coarse calves	4	4	5	0
Prime Scots, &c.	5	2	5	4	Prime small	5	3	5	10
Coarse inf. sheep	3	4	3	10	Large hogs	3	6	4	4
Second quality	4	0	4	8	Neatim. porkers	4	6	5	0
Pr. coarse woolled	4	10	5	2					

Suckling calves, 2½s. to 3½s.; and quarter-old store pigs, 2½s. to 3½s. each.

SMITHFIELD MEAT MARKET, Monday, Jan. 11.

Large supplies of meat are on sale here to-day. The demand is heavy for most qualities, and prices have a drooping tendency. The imports into London last week consisted of 135 packages from Hamburg, and 175 carcasses sheep 24 chests mutton from Harlingen.

Per 8lbs. by the carcass.

Inferior beef	3	0	3	4	Inf. mutton	3	2	3	6
Middling ditto	3	6	3	10	Middling ditto	3	8	4	2
Prime large do.	4	0	4	2	Prime ditto	4	4	4	8
Do. small do.	4	4	4	8	Veal	3	8	4	10
Large pork	3	2	3	10	Small pork	4	0	4	8

JOVENT GARDEN MARKET, LONDON, Saturday, Jan. 9.

We have had a very quiet week here, and no change that would command attention or lead to business; the only article being in rather more request is Kent cobs, which realise 9s. per 100lb. Supplies both of fruit and vegetables are abundant, and prices are barely kept up. Almeira grapes are exceedingly fine this season, and worth from 8s. to 10s. per dozen pounds. American New Town pippins of excellent quality have arrived, and fetch 50s. per cask; there are also arrivals of Requette de Bordeaux and Dieu Donne apples from Bordeaux, realising from 12s. 6d. to 15s. per cask. Oranges are very plentiful. French asparagus may now be had at 15s. to 20s. per bundle. Very fine onions are arriving from Bordeaux, at 12s. to 14s. the cwt. The potato trade is dull, except for the best samples, of which there is a scanty supply in general, though there are large arrivals of kidney potatoes of fine quality from Belgium, realising 90s. per score bags of about 110 lb. each. Flowers chiefly consist of orchids, primulas, hyacinths, tulips, heaths, mignonette, poinsettias, Cytisus racemosa, cyclamens, deutzias, and solanum capicastrum.

BOROUGH HOP MARKET, Monday, Jan. 11.—Our market shows a steady demand for all kinds of English and foreign at late rates, which are firmly maintained. The continental markets are dull, quotations remaining unaltered. New York advices to the 30th ult. report a slow market, but the result of the continued exports is expected to influence prices before long. Mid and East Kent, 2l. 10s., 5l., to 8l. 8s.; Weald of Kent, 2l. 3s., 3l. 10s., to 4l. 10s.; Sussex, 2l. 3s., to 4l. 4s.; Farnham, 4l. 6s., to 6l.; Country, 4l., 4l. 10s., to 5l. 5s.; Bavarians, 2l. 15s., 3l. 10s., to 4l. 10s.; Belgians, 2l. 2s., 2l. 10s., to 3l.; Yearlings, 3l., 3l. 10s., to 4l. 4s. The imports of foreign hops into London last week consisted of 661 bales from Antwerp, 67 Bremen, 454 Calais, 32 Dordt, 131 Dunkirk, 453 Hamburg, 80 Ostend, 472 Rotterdam, and 114 New York.

PROVISIONS, Monday, Jan. 11.—The arrivals last week from Ireland were 961 firkins butter and 3,940 bales bacon, and from foreign ports, 21,931 casks, &c., butter, and 843 boxes bacon. The inquiry about Irish butter still continues very limited. Foreign met a good sale, the finest qualities advanced 1s. to 6s. per cwt. The bacon market was very firm and steady in price; best Waterford sold well at 72s. on board.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Jan. 11.—Notwithstanding that the imports from the continent are falling off, these markets are amply supplied with potatoes, and fully equal to the demand. Sales progress slowly at our quotations. The import into London last week consisted of 201 bags, 1,251 packages, 3 sacks from Antwerp, 870 sacks Dunkirk, 7 bags Rotterdam, 108 sacks Boulogne, 4 sacks Gothenburg, and 150 tons Rouen. English Regents, 60s. to 150s.; Pinkes 100s. to 150s.; Scotch Regents 60s. to 150s.; Rocks 60s. to 80s.; French 40s. to 80s. per ton.

WOOL, Monday, Jan. 11.—The dealings in English wool have been on a restricted scale, but stocks are on the decrease, and prices have been firmly supported, especially for bright-haired qualities.

OIL, Monday, Jan. 11.—Lined oil has ruled rather firmer, but rape has been on the decline. We note a sale of sperm oil at 92½ per ton. Olive and cocoa-nut are nominally unchanged. Fine Lagos palm is held firmly for late rates.

TALLOW, Monday, Jan. 11.—The market is quiet. Y.C. on the spot is selling at 45s. 3d. to 45s. 6d. per cwt. Town Tallow, 44s. 9d., net cash.

COAL, Monday, Jan. 11.—A general reduction from last day's rates. Wallsend Hettons, 17s. 6d.; Haswell, 17s. 6d.; Lambtons, 17s. 6d.; Braddys Hettons, 16s. 9d.; Hetton Lyons, 15s. 8d.; Russell Hettons, 16s. 8d.; New Belmont, 16s.; Original Hartlepool, 18s.; East Hartlepool, 17s. 9d.; South Kelloe, 16s.; Gosforth, 15s. 3d.; Turnhall, 15s. 6d.; Holywell Main, 15s. 6d.; Hartley's, 15s. 6d. Ships fresh arrived, 95; ships left from last day, 13—total, 108. Ships at sea, 45.

Advertisements.

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The Company is especially formed to erect improved workmen's dwellings on the co-operative principle. No beer-shop or tavern to be erected on the Company's property. Profits realised by workmen employed on the buildings, 40 per cent. Deposits received at 5 per cent. Prospectuses on application, enclosing postage-stamp. Office, 1, Great College-street (opposite the House of Lords), Westminster, London.

MIDNIGHT MEETING MOVEMENT.

Since the commencement of the winter seven meetings have been held in those districts of the metropolis most frequented by unfortunate girls. 502 have attended these meetings, and 89 have been rescued, who are now in Homes, or otherwise provided for. To continue this important work, pecuniary help is urgently needed, which will be thankfully received by Mr. John Stabb, Honorary Secretary, 5, Red Lion-square, London, W.C.; or at the Union Bank of London, Carey-street Branch, W.C.

CHRISTMAS NOVELTIES, at the ROYAL

POLYTECHNIC, which has been re-decorated from designs by Thomas Tobin, Esq.—"SINGING AND SENSITIVE FLAMES," a philosophical and amatory story, by Professor Pepper, with pathetic illustrations.—"THE MYSTERIOUS HAND" (the latest illusion of Professor Pepper and T. Tobin, Esq.) on a transparent table, writing answers to any question by the audience.—"THE WONDERFUL LAMP," with "A-LADD-IN," musically treated by George Buckland, Esq., introducing Maurice's new illusion, or Spectral performance, upon the stage.—"Magical Variations and Juggling Tricks," by Mr. Matthews and Dugwar.—"WATCHES FOR EVERYONE," by Streeter's Machinery, a new Lecture, illustrated, by Professor Pepper.—"EARTHQUAKES AND VOLCANOES," by J. L. King, Esq.—"THE SPECTRE BARBER," with "THE MAID OF ORLEANS," by Mr. and Mrs. Robert Coote.—ONE SHILLING.

ORGAN FOR SALE OR HIRE.

The Organ by Walker, from Beddington Church, Surrey, restored and externally done up as new, will be sold on very reasonable terms, to make room for new work; or lent on hire. It has two manuals and fifteen draw stops. Apply to Thomas C. Lewis and Co., Shepherd's-lane, Brixton, S.W.

THE LARGE ORGAN for BEDDINGTON

CHURCH, SURREY, being now complete, may be seen at any time between the hours of 9 a.m. and 7 p.m., at Messrs. Thomas C. Lewis and Co.'s Manufactory, Shepherd's-lane, Brixton, S.W. This instrument is constructed on the combined principles of Schulze of Paulinzelle, Germany, and Cavallé-Coll of Paris.

A LADY of considerable experience requires

an Engagement as LADY-HOUSEKEEPER, or COMPANION to a LADY, where accomplishments are not required.—Address, A. Z., Post-office, Hounslow, Middlesex.

TO DRAPERS' ASSISTANTS.—WANTED,

an ASSISTANT who is thoroughly competent to take the lead as SALESMAN in the Dress Department in a good Family Trade. One who has a knowledge of General Drapery indispensable. Apply to Emerson Cook and Co., Gainsboro'.

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A SERVANT, about seventeen years of age. One brought up in a Sunday-school, or a member of a Christian Church, preferred. No washing. Apply to W., 5, Edenbridge-road, Fenchurst-road, South Hackney.

TO SHAREHOLDERS.—In the forthcoming

Number of the COMMERCIAL WORLD the affairs of Overend, Gurney, and Co., the General Exchange Bank, the General Provident, the Etina, the United Ports, the Imperial Union, the Greaham, and the International Assurance Companies, are reported upon and discussed, with other matters interesting to Shareholders, Policy-holders, and Mercantile Men. Published Friday (Jan. 15), 102, Fleet-street. Price threepence; by post, fourpence.

ST. LEONARD'S-ON-SEA.—The duties of

HIGHBURY HOUSE SCHOOL will be RESUMED on MONDAY, the 25th inst. Vacancies for two or three Pupils in the Senior and Junior Departments. Delicate boys tenderly cared for.

For references and terms, apply to Mr. E. M. DILLON, M.A., Head Master, or to Mrs. Duff, Highbury House, St. Leonard's.

ESTABLISHMENT for YOUNG LADIES,

78, St. George's-square, Portsea. Conducted by the Misses WEBBER and RIDER. The studies pursued in this Establishment comprise all that is requisite for a thoroughly good education, and the home comforts are carefully attended to. Terms, Forty Guinea, including English, French, Music, Singing, Drawing, and Laundry. SCHOOL DUTIES will be RESUMED (D.V.) JANUARY 21st. A GOVERNESS PUPIL is REQUIRED.

January 11th, 1869.

MESSRS. PORTER and STEWART beg

to inform their friends that SCHOOL DUTIES will be RESUMED on FRIDAY, the 29th inst.

West Hill House, Hastings.

STROUD LADIES' COLLEGE, BEECHES- GREEN, STROUD, GLOUCESTERSHIRE.

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Terms and references on application.

LADIES' SCHOOL, UPPER HOLLO- WAY.

Conducted by the Misses HEWITT, assisted by able Professors. The PUPILS will RE-ASSEMBLE on MONDAY, January 18th. References are kindly permitted to the Rev. E. White, Tufnell Park; the Rev. F. Tucker, Hildrop-road; and the Parents of the Pupils.

36, Hildrop-road, Camden-road.

DENMARK HILL GRAMMAR SCHOOL,

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At the above-named School pupils of from Seven to Eighteen years of age receive a careful and thorough Education, and are prepared for the Universities, the Liberal Professions, or Commercial pursuits. The House is very large, and is surrounded by above seven acres of land, the greater part of which is occupied by the playgrounds and cricket-field.

The youngest pupils form a separate Preparatory Department. School will RE-OPEN on Tuesday, Jan. 19.

Attention is invited to the Division Lists of the Oxford Local Examinations. Prospectuses may be obtained at the School and of Messrs. Relife Brothers, School Booksellers, 150, Aldersgate-street, E.C.

NORTH DEVON.—BOARD and SUPE- RIOR EDUCATION at a Farm House, convenient

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A few Young Gentlemen will be carefully Educated for Commercial, Professional, or Agricultural purposes, in the family of a gentleman (Nonconformist) unusually successful in influencing the Young, and educating the neglected mind. The study of Modern or Ancient Languages, Music, &c., can be satisfactorily pursued.

Apply to Mr. W. F. Ware, Westcombe House, near Barnstaple.

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CLASSES MEET again after the Christmas recess on TUESDAY, January 5, 1869. The fees, and in most of the classes the subjects, are so arranged that lay students can conveniently enter at this period of the session.

Early in January, Dr. LANKESTER, F.R.S., will begin a course of Lectures on Chemistry, and another on Physiology, with special reference to the Matriculation and B.A. Examinations in the University of London.

The Seasonal Syllabus and all other necessary information may be obtained on application to the Secretary, at the College, Finchley New-road, N.W.

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Thoroughly First Class and healthy. A Home. Pupils successfully prepared for the Middle Class and University Examinations. Resident Foreign and Classical and Mathematical Masters; also superior Visiting Masters. Terms 30, 55, and 40 Guineas, according to age. Principal, Rev. J. B. Blackmore, Referee: the Rev. J. Angus, D.D., M.R.A.S., Principal of Regent's Park College; the Rev. G. Gould, Norwich; J. J. Colman, Esq., Carrow House, Norwich; the Rev. C. Vince, Birmingham; Rev. F. Edwards, B.A., Harlow.

RE-OPENS on the 19th January, 1869.

MR. J. S. BARKER, B.A., receives TWO or

THREE GENTLEMEN to prepare for Colleges or the Public Examinations.

Howard Villa, Scarborough.

CONGREGATIONAL SCHOOL, LEWIS- HAM, for the Education of the Sons of Ministers.

Principal, Rev. T. RUDD, B.A.

The above School will reopen on Wednesday next, the 20th inst.

JOSIAH VINEY, Hon. Sec.

THEOBALDS, WALTHAM CROSS, N.

The Rev. T. OSWALD JACKSON'S PUPILS will RE-ASSEMBLE on WEDNESDAY, the 27th inst.

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Messrs. S. and J. ALLEN, having at a considerable outlay greatly enlarged their School premises, have accommodation for additional Pupils. Their present arrangements enable them to receive a limited number of Parlor-boarders. Pupils are prepared for the London University, and the Oxford and Cambridge Middle-class Examinations.

The proverbial healthiness of Dawlish, and its facilities for Sea-bathing, render it specially eligible for educational purposes.

The School will RE-OPEN on Monday, January 25th.

Terms, &c., on application.

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This SCHOOL is healthily situated half-a-mile from Alderley Edge. Whilst every facility is offered to Boys for the acquirement of a Liberal Education a high value is put upon the cultivation of the understanding, on the refinement of thoughts and manners, on what is solid and permanent.

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Applications to be made to the Head Master.

East of England Nonconformist School Company, Limited.

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ROAD, EDGBASTON, near BIRMINGHAM. Conducted by Mr. F. EWEN, with the aid of competent Masters, will RE-OPEN on TUESDAY, Jan. 26th.

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PROPRIETARY SCHOOL, TAUNTON.

PRINCIPAL:—REV. W. H. GRIFFITH, M.A.

The Pupils are expected to RE-ASSEMBLE on FRIDAY, January 22nd.

Application for prospectuses to be made to the Principal or to the Secretary, Rev. J. S. Underwood.

WILTON LODGE, TAUNTON.—Select

Establishment for Young Ladies. Conducted by Miss GRIFFITH, daughter of Rev. W. H. Griffith, M.A., Principal of Taunton Proprietary School. The duties of this Establishment will be resumed on Friday, Jan. 22nd.

For Prospectus, address Wilton Lodge, Taunton.

NORTHERN CONGREGATIONAL

SCHOOL, SILCOATES HOUSE, WAKEFIELD.

PRINCIPAL:

The Rev. JAMES BEWGLASS, LL.D., M.R.I.A.

The above School receives, in addition to the Sons of Ministers and Missionaries, a limited number of the Sons of Laymen, who are carefully instructed in all the branches of a sound Classical, Mathematical, and Commercial Education, and are prepared for any department of business, or for entrance at the Universities.

The School will RE-OPEN, after the Christmas Vacation, on TUESDAY, January 12th, 1869.

Application for the admission of Pupils to be addressed to the PRINCIPAL.

CLEVEDON COLLEGE, NORTHAMP- TON.

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